The Christian
PHYSICIAN.

By Henry Atherton. *M. D.*

Solus homo Sapientia instructus est ut Religionem solus intelligat, & hæc est hominis atq; mutorum vel præcipua vel sola distantia. —— *Lact. de Ira Dei.*

C.12.18

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TO THE

Right Honourable Lord

JOHN

Earl of Radnor, *Viſcount* Bodmin, *Baron of* Truro, *and Lord Preſident of his Majeſties moſt honourable Privy Counſel.*

My LORD,

WHen I at firſt drew out a Scheme of the enſuing Diſcourſe, I had the Honour of your Lordſhips Approbation and Encouragement to proceed upon thoſe Topicks, which cauſed me to ſequeſter the vacant hours I could ſteal from my other occaſions, that I might employ them on theſe Meditations; which having brought to ſome perfection (and received the concurrent conſent of a great *Prelate* of this Realm, who gave himſelf the trouble to peruſe them, and me the honour to recommend them as worthy of publick view) I could not in the leaſt diſpute to whom I ſhould dedicate them; for not only your Lordſhip's condeſcenſion at firſt in adviſing, but indeed thoſe many other Obligations which your Honour hath been pleaſed to lay upon me, moſt juſtly challenge

them, and even the greateſt of my Services: Neither am I ſo fond to imagine that the offering of theſe to your Lordſhip's Feet doth cancel any former debt, but rather I cannot but be ſenſible that if your Lordſhip deſign to patronize and ſhelter them from the ſtorms of the World, it will be infinitely increaſed; I ſhall have the deeper ſcore to pay, and the greater pardon to beg for this preſumption.

But I doubt not but that your Lordſhips good nature runs parallel with your other Vertues (of which the World is a copious Index) and therefore ſhall hope to obtain it, together with your Honour's Acceptance of this ſmall Acknowledgment. That your Lordſhip may enjoy a long uninterrupted ſtate of Health, whereby you may be able to aſſiſt His Majeſty in his great and momentous Counſels, and (as your *Honour* hath began) may continue to be a prop and ſupport to this our tottering Church, and at length go late into Heaven, are the hearty Wiſhes and conſtant Prayers of

Your Lordſhips moſt humbly Devoted Servant.

From Newcaſtle upon Tine, Nov. 2. 1682.

Henry Atherton.

THE

PREFACE.

THis our latter Age hath ſo much degenerated from the Piety and Simplicity of the Primitive Chriſtians (which were the only marks by which they were heretofore diſtinguiſhed from the Heathen Nations) as not only not to own and live up to thoſe Principles of their Profeſſion as Chriſtians, but inſtead thereof openly and avowedly to defend Irreligion and Hobbianiſm *in their Arguments, Atheiſm and Profaneneſs in their Lives, even worſe than Heathens. To be Sober and Religious, is now adays to be moroſe and ingentile, if not hypocritical: To be looſe and debauched, is the only modiſh thing. To be able by Sophiſms to*

baffle the Arguments of a well meaning Christian, is taken for the characteristick Note of Ingenuity, and a pregnant Wit. And on the contrary, to use any perswasives to Religion and Piety, savours of nothing but stupidity and folly. Which things considered, I cannot but fore-see what bad Entertainment this small Tract is like to meet withal abroad in the World, especially among those who pretend to the most ripe Reason, and keenest Wit, whose custom (indeed) it is to make this ill use of it, as to turn all sober things into Ridicule or Railery, or else to dispute themselves out of their Duty; which they will easily do, when they suffer their understandings to be so frequently bribed by their vicious Inclinations. There are (I must confess) many native defects in this Essay, and to these I fear will be added the severe Censure of its being altogether impertinent; at least I cannot rationally expect that it should be accepted by all, or (like the Manna) *fit every Palate; however let it try it's fate, it will fall into the hands of some serious and pious persons, who may probably approve the design, if not like the work; and I hope*

with

with such (whom I chiefly desire to gratifie (it may meet with a candid and favourable reception.

The Reader may find here (I must acknowledge) many Excerpta, *and if I have not done right to every Author, I desire him to charge it wholly upon the defect of Memory, or want of inserting the Name in my common Place Book.*

In my Second Section I have followed Cartesius κατ' ἐξοχήν, *as judging his method very Argumentative.*

How it comes to pass that the scandal of Atheism (*if it be now such*) *even to a Proverb* * *hath been cast upon those of our Faculty, or whether there have been any just grounds for it, I know not; but this I am sure of, that the knowledge of Second Causes, and our frequent Converse with them, ought rather to give us the clearer apprehensions of the First, and by how much the Subject on which we continually employ our Minds and Studies, is more noble and sublime; so much the more divine ought to be our Speculations; this good effect it had upon the Royal Prophet,* Psal. 139. 14. *Who when his Meditations*

* Ubi tres Medici duo Athei.

drew him to consider that he was fearfully and wonderfully made, he presently breaks forth into Praises unto Almighty God, and Acknowledgments of his marvellous Works. Neither want we instances (to take off that general Infamy) of many Men truly pious in this Profession. Even Hippocrates *who flourished Four hundred ninety two years before Christ, obtained the Title of* Divine, *and that Character in his life, that he was* Vir Sanctis Moribus: *And to speak nothing of* Galen, Averroes, Avicen, *and other Forreigners in this Art, in whom Piety and Morality hath eminently shined, we have lately had a more modern* Hippocrates *both of this Age and Nation, who amongst other sweet Odours to perfume his Memory, hath this, that he was* In toto Vitæ statu Christianus. *But what need I mention any more, when St.* Luke *himself was both Physician and Evangelist at the same time.*

If I may by this small Treatise either silence the obloquies of some, convince others, or so far prevail with, or encourage any, as to lay aside their unreaso-

unreasonable Opinions, and betake themselves to more religious and circumspect Lives; I have my aim, and shall think my self sufficiently recompenced for my weak labours: If they fail of this, I shall at least have that satisfaction in my own Breast, that I designed them well.

On

ON THE

Christian Physician

Written by his Honoured

AND

Very much Esteemed Friend.

Dr. *HENRY ATHERTON*,

OF

NEWCASTLE.

LEt now no more in Natures wideſt Round
Be ſuch a Prodigy as *Atheiſt* found,
Much leſs let on our Learn'd *Phyſicians* be
Hereafter caſt that blackeſt Obloquy.
Our good Phyſician having conquered
Diſeaſes which to death our Bodies led,
Aſpireth higher yet, and doth oppoſe
Diſeaſes more incurable than *thoſe*.
If Precepts crown'd with good Example be
Moſt cogent Arguments, then well may he
Such uſeful Counſels here for others frame,
Who hath himſelf ſo ſtrictly lived the ſame.
Here learn the Art of *Alchymy* Divine,
Whereby we may our Earthly Minds *Sublime*.
On Muſes *Helicon* let us not ſtay,
Whilſt to Mount *Olivet* he ſhews the way;
There to the ſweets of Contemplation pure
Let us always our high-born Souls enure:
Thence let us freely draw ſome ſmall fore-taſt
Of th' unmixt Joys that ſhall for ever laſt:
Which diff'ring quite from all things here below;
Nor end, nor yet ſatiety ſhall know.

John Drake Bachelor of Phyſick.

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THE INTRODUCTION.

IT is not becauſe there have been none, or ſo few, who have buſied their Brains and Pens about this Subject of Gods Exiſtence, or that they had managed their Arguments ſo faintly, and unwieldily, as that they ſtood in need of my weak ſupport, which made me firſt enter the Liſts with the *Atheiſt*, and launch my ſmall Boat into this vaſt and deep Ocean: But indeed the true reaſon of it, was, that having Meditated the enſuing Diſcourſe, I found my ſelf neceſſitated to lay ſuch a Foundation for it, as might prop and ſuſtain the Superſtructure, to wit, The *Exiſtence of a Deity*; which unleſs proved, or believed, the whole Fabrick muſt of neceſſity fall, and be buried in its own Ruins.

It is well enough known how many whole Books (not to ſay Volumes) are

disperſed up and down the World againſt *Atheiſm*; beſides as if theſe were not enough, and the Controverſy ſhould ſtill remain undecided, almoſt every Sermon ſpeaks the Miniſter afraid of it: And indeed in my judgment, it were well, if much of what hath heretofore been written of this nature, or ſpoken from the Pulpit, had proved Abortive or been ſtifled in the ſame Womb that firſt produced it. For in the Primitive times of Chriſtianity, when the Precepts extended only to what was to be done, and what to be avoided, Men were more purely and ſimply Religious, and every where better Chriſtians; but after that learning and ſubtile enquiring into critical things, had gotten the upper hand of ſimple and bare-faced Vertue, we became indeed more cunning Diſputants, but leſs pious Men. The Writings of *Moſes* are by all acknowledged to be the moſt Ancient in the World, and though the very deſign of them were to preſcribe Doctrines and Rules for Religion, yet there is no thing

Antiqua Sapientia nihil aliud quam facienda, & vitanda præcepit: & tunc meliores erant viri. Poſtquam docti prodierunt, boni deſunt. Simplex enim illa & aperta virtus in obſcuram & ſolertem ſcientiam verſa eſt, docemurq; diſputare, non vivere. Senec. ad Lucilium.

thing found in them by way of proof or perſwaſion, concerning the Exiſtence of God; but it is a thing taken for granted, as being univerſally acknowledged and believed; yea even in the moſt blind and ſuperſtitious Age of *Greece*, when *Atheiſm* was firſt heard of in the World, (being introduced by the Obſcene *Poets*, who debauched the minds of the People, to believe ſuch monſtrous things of their *Gods*) the Authors of it became a deriſion to all intelligent Men, and were ſtigmatized with the blackeſt marks of Infamy; nay they baniſhed one of their *Philoſophers* (*Diagoras*) becauſe he began a Book with ſuch words as theſe, *As touching the Gods, whether there be any I know not*, &c. But alaſs! we live now in ſuch a curious and inquiſitive Age, when nothing but what is groſs enough to be diſcovered by our Senſes, and what looks as certain as Mathematical Demonſtrations, will be received, and believed by us. We are grown as great *Scepticks* in Divinity, as we are in Philoſophy, and I am verily perſwaded that the great reaſon of it is owing to thoſe many nice Controverſies and Diſputes, which have been raiſed about it. And I cannot be induced to believe otherwiſe

but that those very Arguments which have been made use of to confute one *Atheist*, have made twenty; for the less curious and examining (which certainly are far the greater number) seeing learned persons start so many difficulties, and spend so much time and labour in the Argumentative part to convince, do from thence conclude that the thing is at least dubious; and then being willing to have it so, that they may go on uncontroul'd in their Luxuries and Sensualities, without any further Scrutiny will easily incline to believe that it is as they wish. * But hath God left himself without Witness? Doth not the whole Frame and *Compages* of the World, it's Creation, and Conservation, sufficiently evidence his Existence? And may I not say of this as *Abraham* of the Request of the Rich Man? *They have* Moses *and the Prophets*, they have clear and ample Discoveries, both from within and without, and if they believe not them, neither will they believe though Men Write and Preach never so much of this Nature. I esteem it therefore much better to wave many of those needless Disquisitions and Discourses, which in ordinary Capacities

* *Quia volumus, facile credimus.*

tres raiſe oftentimes more Doubts and Scruples, than they can reſolve and ſatisfie. Examples are commonly more prevalent and perſwaſive than Diſputes or Precepts; and it were to be wiſhed that we ſhould rather refute the damnable opinion of an *Atheiſt* by a Holy and God-like life, than by bandying ſo many nice and obſcure Queſtions, which create new Difficulties, and raiſe new Jealouſies concerning that Holy Faith, which the pious ſimplicity of the Primitive Chriſtians received only to practice. But leſt the Arrow ſhould revert upon my own Head, and ſome ſhould too juſtly accuſe me for that which I condemn in others, I ſhall not entertain my Reader with many Arguments on this Subject (which hath already by better Heads been ſo largely and learnedly diſcuſſed) nor yet pretend to the invention of many new, but only cull out a few which ſeem to me moſt cogent and convincing, and which have given me the greateſt confirmation of my own Faithin the Exiſtence of a Deity.

SECTION I.

Concerning God, and what he is.

IT was not without great Reaſon adviſed by the Wiſeſt of *Kings*, that when we had a mind to ſpeak any thing before God, we ſhould not be haſty to utter it; and *Ariſtotle* teaches us, That we never ought to be more modeſt, than when we have to do about God: and there is no doubt but that when we ſpeak not only before *God*, but of him, we ought moſt ſeriouſly to weigh our thoughts and words, and with much caution produce them, leſt we ſhould any way derogate from the Purity and Excellencies of ſo tranſcendent Majeſty. But when we have weighed and conſidered all that we can of him, our Apprehenſions are very narrow and ſcant, and our Notions of him come infinitely ſhort of his Divine Perfections; For as he is Inviſible to the Eye, ſo he is Incom-

Nunquam nos verecundiores eſſe debere, quam cum de diis agitur.

Incomprehenſible to the Mind. Whatſoever we conceive it is but in part: there is much more we cannot perceive nor comprehend. He is repreſented to us a Spiritual and Incorporal Eſſence, and till we come to be unbodied our ſelves, we cannot perfectly conceive what he is: ſo that we may conclude with *Ariſtotle*: This only we know, that we know nothing; or with a Diviner Author *Elihu. Touching the Almighty, we cannot find him out.*

Hoc tantum ſcio me nihil ſcire.

Job. 37. 23.

There is no queſtion but thoſe that duly Worſhip and Honour God, duly agniſe, and are acquainted with him: But if the Atheiſt (to whom the greateſt part of this Diſcourſe is directed) ſhould interrogate, Where is your God? And bid us Worſhip what we know; we anſwer, God fills every place, and *we know what we Worſhip*, and that is the true God, whoſe Nature and Infinity though we (who are but finite Creatures cannot ſufficiently comprehend; yet he is more cognoſcible to us by his Perfections and Attributes, than any other thing whatſoever.

Jovis omnia plena.

John 4. 22.

Under the Notion therefore of a *God*, I understand a *Being* that is Eternal, Omniſcient, Omnipotent, the Fountain of all Goodneſs, Mercy, and Truth, the Creator of all things; and finally that hath in himſelf the Complement of all Perfections. This is a Glympſe, a general Notion that we now have of that moſt glorious God we Revere and Adore. *We now hear of him but a little portion*, ſaith *Job*. *We know but in part, and ſee him but darkly* (as through a Perſpective Glaſs) in the Works of his Creation; but hereafter, when this earthy Tabernacle of ours ſhall be diſmantled, *We ſhall know him, as we are known, and ſee him face to face.*

Job. 26. 14.

1 Cor. 13. 12.

Our Eyes are now too weak to behold this dazling Sun, but then they ſhall be ſtrenghened and enlightned, all miſts diſpelled, and we ſhall with *Cherubims* and *Seraphims* admire its luſtre and bear our part to him in that Divine Anthem: *Thou art worthy, O Lord, to receive Glory and Honour, and Power, for thou haſt created all things, and for thy pleaſure they are, and were created.* Let us learn then hence this *Corollary*, That though God

Revel. 4. 11.

God be inviſible to the Eye, and incomprehenſible to the Mind, and (as *Job* ſays) *We cannot find him out in his perfection.* Let us lay by our Senſe and Reaſon, and apprehend him now by Faith, that ſo we may know him to our Salvation for ever. Job. 11. 7.

SECT. II.

That the Exiſtence of a God, and a Providence in the World, is as cleerly demonſtrable as any Truth whatſoever.

IT hath been often diſputed, if there ever were, and whether it is poſſible there ever ſhould be ſuch a Prodigy in Nature as a *Speculative Atheiſt*, and it hath been generally carried in the Negative; and for my part I can hardly believe that there is ſuch a Monſter in the World; for amongſt the immenſe number of *Deities* that remoter Nations have had, and their diſagreeings what Gods they ought to have, yet none were ſo

ſo wild and barbarous as totally to renounce all.

Nulla gens eſt neq; tam immanſueta, neq; tam fera, quæ non etiamſi ignoret qualem habere deum deceat, tamen habendum ſciat. Cicero de Legib. lib. 1. And again,

Nulla gens tam fera, nemo omnium tam ſitim manis, cujus mentem non imbuerit deorum opinio. Tuſc. Qu. lib. 1. So *Seneca*,

Nulla gens uſquam eſt adeo extra leges moreſq; projecta, ut non aliquos deos credat. Epiſt. 118. *In omnium animis deorum notionem impreſſit ipſa natura.*

Nature it ſelf hath herein given Laws to the minds of Men. This is one of thoſe κοιναὶ ἔννοιαι common Notions, *The Law written in our hearts*: and were there an Abſolute impoſſibility to have this Notion *ab Extra*, yet it is too deeply impreſs'd there by the God of Nature, ever to be erraſed or obliterated. Otherwiſe what can we think of thoſe who have been born both Deaf and Dumb, and underſtood nothing of any Character to be inſtructed by, yet will give manifeſt Diſcoveries of their Apprehenſion of a God, by paying him (in their unintelligible way) Homage and Adoration, and often proſtrating themſelves on the Earth, with their Eyes and Hands lifted up towards Heaven, with the greateſt ſerioufneſs and reverence imaginable. This is a part of Piety St.

Baſil

Basil says, we never learn'd, but brought with us into the World, as an impression made in us by the hand of Nature it self.

ἀδίδακτος εὐσέβεια.

Men were heretofore so superstitious in the belief of a Deity, that they those rather to err on the right hand, than the left, and would have too many, rather then none at all. They would have a Deity for every thing, their Corn, and their Wine, and their Cattel, and so that the *Romans* by that method had multiplied their Gods to above Thirty thousand, and other Nations came not much behind them: But alass! our Age pretends to more light, and indeed I think only too much hath dazled our Eyes, that we cannot see as far as the Wisest Heathens. Even *Fabricius*, *Cato*, and *Regulus*, will upbraid and shame many of us, who call our selves Christians. Heretofore only a few poor *Indians*, Inhabitants of *Soldania* in *Affrick*, and Cannibals of *Ammerica*; or single persons, as *Diagoras*, *Milesius*, *Protagoras*, *Abderites*, *Lucian*, and no number, much less Societies of Men, ever denyed a *Deity*; but now we need not go so

Non præstat fides quod præstat infidelitas.

fa-

far as thoſe dark and barbarous Corners of the World, to ſearch for ſuch Monſters as theſe (who differ but little from the very Brutes) we may find them much nearer home in *Europe*, as well as *America*, in *England* as well as *Soldania*; yea in the cleereſt times of Light and greateſt Knowledg; when *Reaſon* ſeems to be exalted to its ἀκμή, higheſt pitch, yet like the Moon at full, by a ſtrange kind of interpoſition of our ſenſual and brutiſh Appetites, ſuffers the greateſt Eclypſe; and all the uſe it ſeems to ſerve us for, is to make us only more ignorant, and leſs pious. For how do Men now a days, ſtrain their Reaſon (ſhall I call it) or Curioſity rather, to ſo high a peg, endeavouring to find out hidden and abſtruſe Myſteries, ſuch as God hath not revealed, and he thought fit we ſhould be ignorant of. How curious and inquiſitive are they to find out how the World was made according to the Rules of Philoſophy, and how it is ſtill upheld by the ſame natural Cauſes? And they ptoceed ſo far, till at length they loſe both their *Hypotheſis* and Reaſon too; and becauſe they cannot find how theſe things ſhould Phyſically be, will thence conclude they are not at all. The *Fool* hath laid aſide

all

all his Modesty that he had in the days of the *Royal Prophet*; then he dared not to make his Tongue the *Index* of his Mind, and prate of his Folly, but only tacitly *in his heart said there is no God*; but now alass he out-braves the Sun at Noon day! and not only his heart, but his lips (which should shew forth God's praise) are become the Trumpets of his wicked Thoughts: he dares boldly proclaim the *No-being* of Him, who gave to him and all things else a *Being*, and thinks it a certain badg of Gentility, and the mark of a pregnant, polite wit, so to do: But whether these brave Gallants think as they say, will be no hard matter to determine; for certainly though they may be so bold as to utter it with their lips, yet they cannot (with all their skill) disband their own fears, lest it should be otherwise, no more than they can run away from their guilty Consciences, nor yet quiet or satisfie their guilty Souls: Otherwise what mean these secret Stings and Racks of Conscience? That horrour of Mind, and paleness of Countenance? Those distracted, and (many times) desponding thoughts, when seiz'd with a fit of some

ἀβεστοῖς ἅπασι συνείδησις θεός.

sharp

ſharp Diſeaſe, and the apprehenſions of their approaching death?

——*Quos diri conſcia facti*
Mens habet attonitos, & ſurdo verbere cædit.
Occultum quatiente animo, tortore flagellum. Juvenal. 13. Satyr.

Epicurus himſelf, though he ſeem'd to diſown a Deity, yet confeſſes he feared nothing more than Death and the Gods. One clap of Thunder ſhall force *Caligula* to run under his Bed, and even the rough and ſtubborn Marriners in a Storm, will cry every one unto his God. The *Satyriſt* of old obſerv'd it of ſuch.

Hi ſunt qui trepidant, & ad omnia fulgura pallent.

God hath imprinted a fear of puniſhment in the very hearts of Men, which upon the Commiſſion of any great Sin, dogs them with ſecret pangs and horrours; and though like the Wounded Deer they run every where to diſentangle themſelves, yet ſtill the Arrow ſticks faſt. Though they love not God, yet they have a ſlaviſh fear of him, and are forced with *Juvenal* to confeſs, *Eſſe*

Hæret lateri Lethalis arundo.

Esse aliquos manes, & subterranea Regna.

That there are some tormenting Spirits and a Kingdom of darkness. The Prophet *Isaiah* excellently describes them, *Isaiah* 48. 22. *The wicked is like the troubled Sea when it cannot rest, whose Waters cast up mire and dirt. There is no peace saith my God to the Wicked.* So that the *Psalmist*'s Axiom is undeniable, *Psalm.* 58. 11. *Doubtless there is a God that judgeth in the Earth.*

But lest these stout Hectors should still maugre all the impressions of Nature, and convictions of Conscience (which they endeavour (as much as in them lies) to stifle and silence) continue to persist in those most Irrational and Atheistical Tenets, let them (laying aside all prejudicate thoughts) consider with me the subsequent Reasons, endeavouring to evince, That the Existence of a God, and a Providence in the World, is as clearly demonstrable as any Truth whatsoever.

The greatest Physical certainty that it

is

is possible for any Man to have, is from Mathematical Demonstrations, as, That every whole is greater than its part: that of a Triangle its three Angles are equal to two right Angles: that if you add equal to equals, the result will be equal, &c. These Axioms, I say, are as undeniable, and as certain as any we can speak of; now that the Being of God is as certain as any, or all of these, will appear hence. As first of all, without this Concession of a *Deity*, all things that are the Objects of Sense, may quite delude, and impose upon our understandings, yea we cannot be assured of Mathematical Demonstrations themselves, or any thing else that seems cleerest and truest to our judgments and apprehensions, and we may be still in a Dream, and not discover whether these things seemingly so demonstrable, are really true, or barely Phantasms, Chimæra's, and the results of our giddy Fancies; for I must be first ascertain'd of the infallibility of my Senses, before I conclude that things represented to me by them are true, and this it is impossible for me to be assured of, before I have the knowledg of a Di-

Cartes. Princ. lib. 1.

vine

vine Existence. But when I seriously consider, and am assured that there is a *God*, and that his chiefest Attribute is *Truth*, (which hath a direct Repugnancy to *Deception* and *Error*) and that He will not, cannot therefore impose upon, and delude my Senses: Hence is it, that I infer the reality of them, and thence conclude, that all things that are truly represented to my Senses, are indeed so as they are represented; because God never obtrudes Falsities upon us, under the pretext of Truth: Neither doth it at all invalidate this Argument, to assert that we are often deceived, because that the Deception proceeds not from the Understanding, but from our Will, when we too rashly consent to things not clearly and distinctly understood. Therefore all *Mathematical Truths* are not to be suspected, and the *Existence of the Divinity*, no more, (nay less) to be doubted of than them.

Next of all, it is plain and obvious, even to the lowest Capacity, yea known by the dim light of Nature, that what at first had a beginning, did not derive its being from it self, but that there must be some super-intended Cause, on which (in respect of their Substance)

all other things do depend, and which must have in it the Complement of all Perfections; and that can be no less than a Ray of *Divinity*, or rather *God himself*.

How perfect is every part of the *Creation*? (Who can tell where any thing is superfluous, or any thing deficient?) And the more perfect cannot be produced from that which is less perfect, as by its efficient and total Cause. Therefore seeing such *Beauties* and *Perfections* as we discover in the World, and have *Idea's* of, we cannot find to be in our selves; we may from thence rightly, and on good grounds, conclude to be in some thing distinct from us, and that is more perfect than our selves, namely, in *God*.

All the *Pulchritude* and *Perfection* of an *Effect*, ought to be contained in the *Cause*, (for the *Cause* cannot give that to the *Effect*, which it self enjoyeth not) wherefore all the Perfection of living Creatures ought to be comprehended in that *Cause*.

If any thing could pretend to be the *Author* of its own *Original*, it must certainly be Man; *Man* which is the *Epitome* and *Perfection* of all *Sublunary Beings*;

ings; but He, alas! owes even his own being to another; and for his first Production, ſtands in need of ſuch a preparation of *Matter*, and concourſe of *Cauſes*, that it is many times a greater Wonder that *He is*, than that *He is not*; and being born, ſtands in need of ſo many *Second Cauſes*, *Helps* and *Furtherances*, that he may live, and at length dies and expires with ſo much facility, that he has very little cauſe to boaſt of his own *Perfections*. A man may ſooner believe that there is no ſuch Man as himſelf, than that there is no Author of his being, no God, for himſelf can ceaſe to be, and once was not, and ſhall again be changed from what he is, and in very many Periods of his Life, knows not that he is, (and ſo it is every Night with him when he ſleeps) but none of theſe can happen unto *God*, *who is the ſame Yeſterday, too Day, and for ever.* When we ſee a Clock or ſome curious Piece of Art, we preſently enquire after the *Artificer*, concluding it not to be its own Production: And although we Finite Creatures cannot well comprehend vvhat thoſe *Infinite Perfections* of God are, yet vve can more plainly and clearly underſtand them, than any

Corporeal things; becauſe they are better adapted to, and more fill our Cogitations, and are more ſimple, not obſcured by any limitations at all.

The *Exiſtence of a Deity*, being evinced from thoſe Principles that are Interwoven in the very make of our Natures, from the Univerſal Conſent of all Ages and Nations, from the Uncertainneſs of our Reaſoning without the Conceſſion, and the Neceſſity of an Intelligent Spirit, or Incorporeal Being, for ſuch Acurate Productions as we find in the World: It may in the next place be further Illuſtrated from the exact Symmetry, Order, and Diſpoſition of all things in the World, with reſpect to their ſeveral Ends.

Eſſe præſtantem aliquam naturam, & eam ſuſpiciendam adorandamque hominum generi, pulchritudo mundi, ordoque rerum cœleſtium cogit confiteri. Cicero de Divin. lib. 2.

So great was the Fore-knowledge and Providence of God, and ſo boundleſs his Mercy and Goodneſs, that as the one plainly (upon the firſt Intuition) diſcovered him the end; ſo the other moſt readily

readily deſigned the means, and laying aſide obſtinate perverſe Man, there is nothing in the whole Frame of the Univerſe that doth not anſwer the end of its Creation.

If we conſider the greateſt *Luminary of Heaven*, the *Sun*, whoſe Luſtre is ſuch, as that it tranſcends all viſible things, yet it is not made for it ſelf, nor can it apprehend, or reflect upon its own beauty, but is made for the good and benefit of others; and how doth it anſwer its aſſigned End, in that it conveys Light not only to the whole World, (communicating to every Nation ſometime or other an equal ſhare of its bounteous Influence) but alſo to the Inferiour Orbs, as the *Moon*, *Planets*, *&c.* and in that it warms and enlightens the Air, which of its ſelf is cold and dark; and in that it exhales Fumes from the Earth, and Vapours from the Water, which again diſtil in gentle Dews, Rain, or Snow, to refreſh the dry and thirſty Earth: Whence proceed the Maturation of Fruits, Graſs, Herbs, and Trees, for the uſe of Man.

Conſider alſo the Winds, how they ſerve their deſigned End, by ventilating and fanning the Air, and keeping it

from Putrefaction, which would otherwiſe produce Plagues and noiſom Diſeaſes; by carrying the Clouds, and diſtributing them to ſeveral Countries and Regions, and without them the *Mediterranean* Places, and ſuch as are remote from the Sea, would be ever deſtitute of Clouds and Showrs, and ſcorcht with heat: Theſe alſo ſerve the great end of Navigation, by which we entertain Commerce and Traffick with all the habitable Places of the World; and to ſhew the Extenſive Munificence of the *Donor*, they are not always confined to one and the ſame Point, but are by turns liberal to all, and ſometimes one, ſometimes another enjoys the Benefit of them, as their Occaſions require, or God ſees it fit.

In like manner how doth the vaſt Body of the Earth anſwer the wonderful ends of its Creation? If we conſider the upper *Superficies* of it, how is it made a fit Receptacle for Men and Beaſts, Birds, and feathered Fowls, Worms, Flies, Inſects, and living Creatures innumerable to dwell therein? and how doth its bountiful hand ſupply out of its rich Store-houſe, what is convenient for the maintenance and ſupport of all its Of-

ſpring?

ſpring? ſending forth Corn, and Wine, and Oyl, Plenty and Superfluity; Herbs for Food and Medicine for Man, Graſs for Fodder and Uſe of Cattel and Beaſts: Flowers for Variety, Colour, and Smell; Trees for Shade, Timber, and Fruit, and Seeds to perpetuate and preſerve every *Species*; together with a multitude of other things, which conſpire together, for the preſervation of its numerous Iſſue: and yet there is ſuch an exact Order and Harmony between all theſe, that neither of them interferes with the other, but every Individual combines for the benefit of the Whole.

On this Spot of Earth are high Hills, which ſerve to curb the violence of the Winds, to bound Kingdoms and Places; to furniſh Stones for Buildings: to be a Refuge for the wild Beaſts; and to ſtand as ſo many Bulwarks to defend us from our Enemies. On that Spot of Earth are the low Valleys, which not only afford us Pleaſure and Delight to the Eye, but abundant Profit to the Hand, and no leſs Joy to the Heart. Theſe are thickly laden with variety of Corn, and every Ear is ſo proud of its Burden, that it ſeems to laugh and ſing. Here are

places for Pasture and Fodder, green Herbs, and more fragrant Flowers; Things pleasant, profitable, and useful. Here are Woods for Shelter, Firing, and Timber, there are Chrystal streams to water the Furrows and pleasant Meadows, and to give Drink unto the Cattel.

Every Field hath (as it were) a Monopoly of its own, and claims Priviledge and Prescription, for one Plant or other. In this grows the *Cowslip*, and *Herba Paris*; In the next, the *Poppey* and the *Violet*; In the third, the Pearly *Ros Solis*, and Royal *Osmund*; every Soil hath its peculiar *Fæcundity*.

Hic segetes, illic veniunt felicius uvæ:
Arborei fœtus alibi, atque injussa virescunt
Gramina: Nonne vides croceos ut Tmolus *odores,*
India *mittit Ebur, molles sua thura Sabæi?*

It is admirable to consider, that God hath not disposed all these in their sundry places, without Discrimination, or particular Reasons for it, but where the greatest

greateſt needs of the Inhabitants, or Climate require it. Thus we ſee Remedies planted there, where the Diſeaſes are moſt popular; and every Country is beſt provided againſt its own Evils. The *Rhubarb* is found where the Sun moſt parches the Blood, and where Choler doth moſt abound. The *Rheniſh Grape* grows plentifully on the Banks of the *Rhine*, where the Inhabitants are moſt obnoxious to the Stone; and the *Scurvey-graſs* is moſt luxuriant in the *Maritime* Places, where the Scurvey is moſt predominant, *&c.*

If from the outer Surface of the Earth, we deſcend into it: Bowels; we may find that alſo to be not an uſeleſs *Maſs*, but a ſafe *Repoſitory* for the moſt rich and precious Things: Here lie not only the *Coal*, the *Stone*, and the *Marble*, the *Jett*, and the *Adamant*, but the rich Diamond, the glittering *Saphire*, the ſhining *Chryſolite*, the purple *Hyacinth*, and the nobleſt Gold; all which have their particular uſes and ends, either in Medicine, Merchandiſe, or Conveniencies for Man, and therefore made by ſome Supreme and moſt Intelligent Spirit, who firſt conceived in him all thoſe Ends, and conſidered afore-hand

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all those Means suitable to those Ends. Not to mention other living Creatures, or the very Make and Frame of their Bodies, with respect to their several ends; the Strength and Sinews of one, the Swiftness of another; the Tameness of one, and the Teachableness of another: God's Providence in providing for them Natural Armour and Weapons, Subtilty, Shelter, or Innocence, to defend themselves against those that assault them, and preparing their Clothing; which because they are not able to procure new, they receive that at first from a Divine and Benign Providence, which needs no repairing.

Let us now convert our Eyes from the great to the little World, *Man*, and there view, and consider the Excellent, (I had almost said, Divine) Structure of his Body; the exact Symmetry of each Part, with reference to its End: And here I am at a loss where to begin; Every, yea even the most Minute Part, if we consider its Make and Ends, calls for nothing but Wonder and Admiration, and well may we with holy *David* cry out, *Psalm* 139. 14. *I am fearfully and wonderfully made*: The Consideration of which hath made some affirm, that it was an impos-

sible

ſible thing for an *Anatomiſt*, or one that pryed into the many ſecret Receſſes of the Body, ever to become an *Atheiſt*. *Demetrius* when he had taken *Rhodes*, though he expoſed the City to Fire and Sword, yet preſerved the Image of *Protogenes*, as ſome Sacred Things, and placed it amongſt his greateſt Rarities, that he had reſcued from the Flames, for no other end, then that he might have always by him the greateſt and beſt *Compendium* of the Works of God, the [illegible] and Lineament of the Body of a Man. Its Frame, as it is worthy of its Artificer, ſo it plainly ſhews, that nothing but what is Divine, could produce ſo beautiful, ſo uſeful a Subject, whoſe Exactneſs is ſuch, that if the Wiſdom of all men living were Concentred in one, it could not find out any one part which needs correcting or amendment.

Not to mention the outer Carkinet, which is obvious to every Man's Eye, and only a Covert to hide the more precious Pearls contained within: To paſs by the Excellent Proportions and Dimenſions of his Body, made exactly to Quadrate with each other, and adapted to thoſe Uſes to which they are Employed: To ſay nothing of the Incomparable, nay

Divine

Divine Features of his Face, and the Exquisiteness of all his Senses; how admirable is it to consider that among the (almost) innumerable Vessels and Parts of the Body within, there is not one but hath its particular Use; neither doth that interfere with any other, or intermeddle with his Province, (except it be sometimes to do his Neighbour a friendly Office, when it is not able to help its self.) Thus is the *Stomach* made for Concoction of Meats; the *Intestines* for the Expulsion of their useless and unprofitable parts: The *Lacteals* for the reception of the *Chyle*, or more Pure and refined Ones: The *Chyliferous* Vessels for conveying it into the mass of Blood: The Blood for *Sanguification* and *Assimilation* of them: The *Lungs* for *Respiration*, and Perpetuating the Motion of the Blood: The *Heart* for transmitting it to the *Brain*, and other parts of the Body; and the *Brain* again in requital, sends back Spirits to continue its motion: The *Liver* is made for the secretion of Bile, or Choler: The *Spleen* for separation of the more earthy and melancholy *faeculencies* of the Blood: The *Kidneys* for percolation of the Serous parts of it for Urine: The *Arteries* for carrying the

Blood

Blood out from the *Heart*, to invigorate, warm, and nouriſh every part of the Body: The *Veins* for reducing it again to its Source and Fountain, for a new Recruit of Heat and Spirits: The *Lymphæducts* for keeping a thin Humour to dilute and moderate the Inordinancies of the Blood: The *Nerves* for conveying nutritive Juyce and Spirits to all parts; and the *Muſcles* for all motions of the Body: And I dare challenge the moſt exact *Anatomiſt*, to ſhew me amongſt that Vaſt and Infinite number of Veſſels that are in the Body of a Man, where there is any one ſuperfluous, or any defective. If any ſhould reply, that ſome Creatures have lived without ſome of their principal parts, (as a Dog will without a *Spleen*:) I anſwer, that this doth not enervate the Aſſertion, becauſe tho they may make a hard ſhift τὸ *vivere*, to live, yet they want the τὸ *bene vivendi*, they cannot live ſo comfortably as they might have done, had they not been deprived of thoſe parts; for all conſpire together for the benefit and preſervation of the whole: Like ſundry *Artificers* upon a fair Building, every one about his particular Office and Employ, and yet all are Coadjutors towards the

the erecting, or ſecuring of that goodly Pile. The Senſitive Faculties are ſublimed to a much higher pitch, and may elevate our Minds to a higher Degree of Admiration. Who cannot but wonder at the Swiftneſs of the ſenſible *Species*, poſting to the *Senſe*, and the quickneſs and readineſs of the *Senſe* to receive it? Here you may ſee a vaſt Mountain contracted into a ſmall Model, and dwelling in the Angle and Corner of the Eye: who cannot but admire the faithfulneſs of the *Senſitive Organs*, in tranſmitting their *reſpective Species*, to the common *Senſorium*, as into ſome Common-Council-houſe, where the buſie *Imagination* joyns and compounds them together, and reads a Lecture to the *Appetite*, to prove its aſſent, or diſſent; and no ſooner is the *Appetite* awakened, but the *Loco-motive Faculty* (a moſt obedient Servant) puts the Decree in Execution, and is ready to proſecute that Good, or flie that Evil, as the Affection ſhall diſpoſe unto.

Therefore ſeeing that all Things proceed ſo Regularly to ſome certain and adæquate End, and that the Things themſelves compounded only of blind and unguided Matter, cannot fore-ſee

and

and perceive their Ends by which they might attain them; nothing is more manifeſt, than that they are directed by ſome Superiour Hand or Power, which could ſee and conſider thoſe Ends aforehand, to which each particular Thing was deſigned; like a Clock, whoſe End it is to diſtinguiſh the Hours of the Day, which becauſe it knows not the End to which it was deſigned, cannot diſpoſe it ſelf to that End; therefore it ought neceſſarily to be directed by ſome underſtanding Mind, which knoweth theſe Things, and can make Diſtinction of Hours. So that we may well conclude, that, *Opus Naturæ eſt opus Intelligentiæ*, that thoſe moſt Excellent Perfections of Nature could be produced by no other than ſome Supreme Being, which is *God* Himſelf. *Materiam ſupernavit Opus.*

SECT.

SECT. III.

That the Existence of a Providence in the World, being granted, all Things must be Conserv'd and Govern'd by it, and there is not the least inconsiderable Thing, that may be said to be Obnoxious to the senseless guidance of Chance and Fortune.

FRom the Concession of the former Proposition, this seems as immediately and naturally to result, as Light from the Sun, Fluidity from Water, and the Streams from their Source and Fountain: *Se mutuo ponunt & tollunt.* So that owning the one, the other will necessarily follow; like *Hypocrates's* Twins, they live and die together: The taking away either of these undermines Christianity, and saps the very Foundation of Religion. To assert that you saw an Invisible Colour, heard Musick without a Sound, or felt a Body without the Organs of Touch, were a *Solœcism* no less pardonable

able in Nature, than the Separation of God's Providence and Conſervation, from himſelf, is in Divinity. All the Works of the Creation were the Product of God Almighty's *Power*, but that of his *Conſervation* pertains chiefly to his *Providence*; by that he Commands and Governs all Things under the vaſt Canopy of Heaven, and makes them preſently ſubſcribe to the Dictates of his Will and Pleaſure: By this he diſpoſes all, even the moſt minute Things in this great Fabrick of the Univerſe, κατ' ἀυδοκίαν, *according to his good Pleaſure and Wiſdom*; neither is there any thing can pretend Exemption from his Guidance and Direction.

Non vacat exiguis rebus adeſſe Jovi.

Was true only of the *Pagan Jupiter*, not of the *Great God Jehovah*, whoſe Care and Providence runs parallel with his Power and Omniſciency; and who can as well, and as eaſily take Cognizance of the ſmalleſt, as of the greater Tranſactions here below: And though *Man* be the Maſter-piece of the whole Creation, and conſtituted Lord of all Created Beings beneath him, yet the moſt inconſiderable

ſiderable Animal or Inſect, was made by the ſame *Fiat*, or *Word of his Power*, and is no leſs the *Object* of his Care, than the mightieſt Monarch in the World. It is true, that Man bearing on his better part, the Soul, the Stamp and Effigies of his Maker, hath ever been ſo great a Favourite in Heaven's Court, as to have the greateſt Bleſſings and Dignities conferr'd upon him; but certainly there is not the moſt abject Creature, nor lifeleſs Plant, nor deſpiſed Mineral, but challenge a ſhare in his Care and Providence: Nay I may in ſome ſenſe aver, that there may be more of Gods care manifeſted in the Conſervation of the *Species* of a ſmall Inſect or Animal, than in thoſe greater Works of Nature; for by how much the more weak and puny any thing is, ſo much the more Care and Induſtry is requir'd to its preſervation: 'Tis not the Magnitude of the Piece that commends the Artificer; there was more Art ſhewn in the ſmall Fly of *Regio montanus*, than in the Mold of his great bodied Eagle: There is more Skill, Chymiſtry and Mathematicks, in one ſingle Bee, than in the whole Republick of Elephants and Dromedaries. How ſoon would the whole *Syſtem* and *Compages*

pages of the World be reduced to its primitive *Chaos* and *Nothing*, without a Moderator and Conſervor? And not unlike our *Body Politick* in the late Times of Rebellion (without an Head) be quickly turned into Anarchy and Confuſion. *Idem eſt conſervare ac creare*; To continue a Thing in its firſt Perfections, requires as much Power and Skill as firſt to make it; to preſerve it from ruſhing into Nothing, and to make it out of Nothing, are equally the Reſults of a Divine Power: Hence is it that the *Schools* tell us, that *Creation* and *Conſervation* are but one continued Act.

Our next Aſſertion is, That thoſe *Sublunary Things* are not Diſpoſed or Governed by any Thing elſe, but *Providence*, or (if you will) by the immediate Hand of God. There are two Opinions which ſeem to invalidate the Strength of this Poſition; The firſt is that of the *Stoicks*, who endeavour to exclude this *Providence of God*; ſaying, *That God doth Govern Heavenly Things by Himſelf, but all Sub-cœleſtial Bodies by the inevitable Influences of the Planets.* The next is that of *Epicurus* and his Followers; Scil. *That all things happen by the Fortuitous Concourſe of Atoms, or by Chance.*

As to the former, That the *Starry Influences* do not inevitably and fatally determine things, is evident, since even they themselves are guided and governed by an Over-ruling Hand, according to that of the Poet;

Astra regunt Homines, sed Deus Astra regit.

Quid potest esse tam apertum, tamque perspicuum, cum Cœlum suspeximus, cœlestiaque contemplati sumus, quam aliquod esse numen præstantissimæ mentis, quo hæc regantur. Cicero de Natur. Deorum, lib. 2.

So that what is in the Power of another, cannot be said to be *Sui Juris*, and can only act Secondarily as a Delegate or Substitute to the Supream; and what is done must be only by a Permissive, not Coactive Power. Thus indeed may those Heavenly Bodies dispose and incline, not in the least force and constrain: Sometimes, as in the Civil Government of a Nation, the Supreme Power, or King, acts by his inferiour Deputies and Magistrates; and what is done by them, is said to be done by the King himself, because done by his Or-

der or Command; ſo here the great *Legiſlator*, God Himſelf, may make uſe of thoſe Planetary Bodies (as his *Delegates*) to exert ſome particular Operations upon Sublunary and Elementary Things: (For as St. *Auſtin* obſerves, *Deus regit inferiora per ſuperiora.*) But yet they are ſtill accountable to their firſt *Law-giver*, and cannot tranſgreſs, or go beyond thoſe Limits ſet unto them. It is confeſſed that *Second Cauſes* do concur, but it is only in ſubordination to God, who is the Firſt: and thoſe who look no higher than the Influence of the Sun, Configuration of the Stars, the Changes of the Moon, and the like, deſerve nothing but diſappointment. Beſides, I think it will be no difficult matter to ſhew that the Planets cannot have that Power and Influence as is pretended; for if you conſider that wild Rapid Motion of the Heavens, which *Ptolomy* aſcribes to them, which is many thouſand times ſwifter than a Bullet ſhot out of a Gun; can we rationally ſuppoſe but that it muſt needs alter the Reſpects of the Planets, not only every moment, but (if it were poſſible to conceive) every hundredth part of a Thought next, it might be thus argued; If theſe had any ſuch

Influence upon Terreſtrial Bodies, a thouſand years ſince, now they have not, nor can have the ſame, according to our acception. The Conſequence ſeems valid enough, if you conſider that *Aries*, *Taurus*, *Gemini*, and the reſt, by their periodical and private Motions (from *Weſt* to *Eaſt*) have now changed their places by thirty Degrees, and cannot have the ſame Poſitions and Aſpects as formerly; for *Aries* is gotten into the place of *Taurus*, and *Taurus* into the place of *Gemini*, and *Gemini* into the place of *Cancer*; and yet we ſtill take our Calculations as before: and what we take for *Aries*, is indeed *Piſces*, and what we take for *Piſces*, is *Aquarius*, and ſo on. To theſe give me leave to add, that for the moſt part, thoſe Obſervations made by the moſt exact *Aſtrologers*, are found to be very deceivable and falſe; and if at any time they do hit right, (as who may not ſometimes?) they are more beholding to their good Luck, than their Art for it. Thus we ſee many times that thoſe that are born under *Mars*, are diſpoſed as if born under *Venus*; and thoſe born under *Mercury*, are diſpoſed as thoſe born under *Saturn*, and ſo *Vice verſa*: And we ſee

that even Twins born *vel eodem enixu*, at one and the ſame Birth, diſſent oftentimes in the whole courſe of their Life and Actions. *Proclus* and *Euriſthenes*, Twins, and Kings of *Lacedemonia*, were both in the end, and whole courſe of their life, moſt contrary. *Amphion* and *Zethus*, though they began with ſome agreement, (for they were both *Expoſiti*) yet in the whole courſe of their Lives, they were as diſſenting, as a gentle Philoſopher, and an harſh Clown. *Horace* obſerved the difference in his firſt Book of Epiſtles, *Epiſt.* 18.

Gratia ſic fratrum geminorum Amphionis *atque* Zethi *diſſiluit.* —

And ſo *Propertius* 3. Eleg. 15.6.

Et durum Zethum, *& lachrymis* Amphiona *mollem,*
Experta eſt ſtabulis mater abacta ſuis.

To ſay no more, we have the Example of *Jacob* and *Eſau*, who were as different in Diſpoſition, Manners, Courſe of Life, and End, as if all Heaven had been altered in their Births: So then let not men be ſo preſumptuouſly injurious

to God's Providence, as to aſcribe that to the Influence of thoſe Heavenly Bodies, which is due onely to God himſelf.

The next *Aſſertion* is, That all things happen by the Fortuitous Concourſe of *Atoms*, or by *Chance*, which is all one.

Sunt qui in Fortunæ jam caſibus omnia ponunt,
Et nullo credunt Mundum rectore moveri,
Nrtura volvente vices, & lucis & anni.

This *Tenet* was anciently of *Epicurus*, and one ſhould think that in the *Chriſtian* part of the World, and in a time of ſo much Light, and Pretenſions to Reaſon, his Schools ſhould be thin at ſuch Lectures: But alas! it ſuits too well with the humours of looſe and diſſolute men to recede from it; they hug and cheriſh it, and as long as they retain their Vices, *Epicurus* cannot want Diſciples to foſter and foment it. But can any man be ſo inſenſible and devoid of that Reaſon, which alone differences him from a Brute, to imagine that this Stupendious Fabrick of Heaven and Earth, was made only by a happy chance

or

or hit, by the accidental Unition of ſome Particles of Matter? When all the Skill of Art is not able ſo much as to make the pooreſt and moſt contemptible Fly, to obſerve rare Effects, and no Cauſe; to ſee an Excellent Government, and no Governour; a Motion without a Moveable; a Circle without a Center; a Second without a Firſt; a Thing that begins not from it ſelf: And therefore to ſay, that there is nothing from whence it took its beginning, are things ſo repugnant to *Philoſophy* and *Natural Reaſon*, that he muſt needs be more than a Beaſt in his Underſtanding, that does not aſſent unto them; for what doth he but in effect ſay, The Thing that is made, is, and the Thing which made it, is not. What can be more incongruous to Reaſon, or more unworthy of an Intelligent Being, than to ſuppoſe that the World which is made with a Principle of the greateſt Reaſon, ſhould have ſuch a Principle induced by any Chance, or the caſual Concourſe of *Atoms*? Unleſs by ſome way or other, they had had ſuch a Principle inherent in themſelves before; ('For nothing can transfer that to another, which it hath not in its ſelf:) And 'if *Epicurus* his *Atoms* had been rational

'*Atoms*,

'*Atoms*, they would never have done 'any thing by Chance, becauſe they had 'a Superiour Principle to do it by; as 'the worthily honoured Sir *CHARLES* '*WOLSELET* hath obſerved. Beſides if the Fortuitous Concourſe of theſe *Atoms* could produce the World, it might next be demanded, Who firſt made theſe *Atoms*? It would (no doubt) be a very rare Spectacle to behold the Materials for an Houſe, as Stones, Lime, Beams, Rafters, and the like Perquiſites for Building, blown from the Four Quarters of the Earth, and jump together into the Form of a ſtately Edifice: Or to ſee a Veſſel built, rigg'd and trimm'd for a Voyage at Sea, only by the caſual Concourſe of Plank, Maſts, Sails, and the like.

Thus and much more ridiculous and phantaſtical is it to imagine all Things in the World to be made by meer Chance, which if ſo, I would demand, How it comes to paſs, that we do not daily ſee the Production of New, and (never before ſeen) Things? Why do we not obſerve every Year new *Species* of *Plants* and *Vegetables*? Why do we not ſee daily a new Generation of *Animals*, and Variation of their Parts? And why doth

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the Heart in all Creatures keep the ſame Poſition? Is it rational to conceive ame blind unguided *Matter*, ſhould always ſtart into the ſame *Form*? And if it does ſo, (as we ſee it does) this ſeems to me a ſufficient Demonſtration, that it acts neceſſarily; that is, that it cannot but follow the ſame Footſteps it before had trodden, and ſo is no longer ſubject to the uncertain guidance of *Chance* and *Fortune*. There are another ſort of Perſons, who though they Concede that God did indeed at firſt frame the World, yet he gave it then an Eternal Law, and did never intend to regard it more, it being beneath the Majeſty of ſo great a God, to intermeddle in the ſmall low Concerns of the World, and ſo he lets Things below go at Random, and as they liſt; ſaying,

Curat magna Deus, fortunæ parva relinquit,
Non vacat exiguis rebus adeſſe Jovi.

Or as *Lucretius*,

Semota à noſtris rebus ſe junctaque longe.

The Divine Nature is wholly taken up in

in the Contemplation of its Self. Theſe think it not fit to give God a Deſcent below the Circle of the *Moon*, and that his knowledge would become vile, if it were abuſed to take notice of trivial Objects and Occurrents; and are apt to ſay as *Job*, cap. 22. 13. *How doth God know? Can he judge through the dark Cloud? He walks through the Circuit of Heaven.* And there is a vaſt Interpoſition betwixt that Place and Earth; but theſe are either Monſters in their Manners, or Frantick in their Underſtanding, or ever find themſelves confuted by a Thunder, or a Plague, by Danger or Death. The *Perſian* Gallants the Day before the Fight with the *Athenians*, being confident of the Victory over their Enemies, drinking Drunk, railed againſt their Religion, and all their Gods, ſaying, There were no ſuch things; that all things came by *Chance* and *Induſtry*, nothing by the *Providence* of a *Supreme Power*: But the next day, being conquer'd by their Enemies, and purſued to a River, where they could not paſs, then fell on their Knees, and begg'd God for Deliverance.

It is certain, that God's Eyes run to and fro in the whole Earth, taking exact cognizance

nizance of every Action, and obſerves it (at one Intuition) with the very ſame Advertence, as if there were nothing elſe in the whole World for him to obſerve; *Curat univerſa, ut ſingula; & ſingula ut univerſa.* Neither is his knowledge ſo ſtinted, and only confined to Action, but as the Royal Prophet obſerves, *There is not a word in our Tongues, but he knows it altogether:* Yea it goes farther, for it extends even to *Thoughts*, *ſecret Thoughts*, and *he knows them afar off.* And indeed did we not believe this, we ſhould rob God of one of his moſt principal Attributes, his *Omniſciency*, without which he could not be *God*; and certainly if God be privy to all our Actions, he does not ſuffer them to paſs by without regard, but even the moſt abject of them all, is ſtrictly adverted to by him, and we ſhall one day give a ſevere account of them: Neither is it beneath (but highly conſiſtent with) his Majeſty, to concern himſelf with the low Affairs of the World; *Non vilitatem arguit ſed perfectionem:* This doth not diſparage his Wiſdom, but honour it. *Archimedes* propounded it as a matter of wondrous Reputation to himſelf, if he could have made a juſt Numeration

tion of the Sand, which he fooliſhly attempted. The Glaſs is not vile, becauſe it preſents Deformities; nor the Sun defiled, becauſe its Beams fall on Muddy-places: If God could be infected with our Corruption, it might be ſome prejudice to him, but he can turn that to his Honour, which Man doth to his Diſhonour: He humbleth himſelf to behold things done in Heaven, and in the Earth, the one is no more humbling to him than the other, and he can as well behold that at his Footſtool, as that which ſurrounds his Throne.

St. *Paul* tells us, 1 *Cor.* 9. 9. That *God takes care for Oxen*; yea he takes care for Creatures leſs worthy, *Ravens* and *Sparrows*; yea he is concern'd for thoſe things that we put no Value on our ſelves, even the *Hairs of our Head*, which are all numbred.

Then how great reaſon have I to conclude, that nothing, even the moſt inconſiderable thing here below, is left running to the ſenſleſs Guidance of *Chance* and *Fortune*.

SECT.

SECT. IV.

That all Minerals, Vegetables, and Animals, with what ever else, having in it a Medicinal Vertue, had it first impressed on them by that Supream Being, which was the first Author and Maker of them.

THe good and all-wise God in Commiseration of our frail weak Natures, who are liable to as many Infirmities and Diseases, as there are Vessels and Parts in our Bodies, did not only provide for us Food, but Medicine; not only a naked supply of Meat and Drink, by which we live, but also an ample store of Medicaments, by which we may live well, and either prevent or cure those Diseases that our frail Tabernacles render us obnoxious unto, and which would otherwise make our lives no better (or rather worse) than Death; and therefore he at first

first gave such Vertues to Minerals, Vegetables, and Animals, as he in his Infinite Wisdom, knew they were capable of receiving, and best able to communicate to his Creatures, for their Health and Benefit.

Omnia fecit numero pondere & mensura. This great Physician hath so provided for his Patients, that there is not an Herb or Medicine wanting to relieve or cure any Malady; nay he seems to be prodigal, and exceed in this his care; and lest some should not be able always to be procured, he hath prepared many of the same Vertue and Efficacy.

Suitable to the Disease he hath provided suitable Remedies. When I consider (besides the Variety, excellent Beauty, and Symmetry of Parts) the exact Temperature of the Elements and Qualities, the various Natures of Plants, growing in one and the same Field, nay in one and the same *Area*, or Bed of Earth: I am even ravish'd with Wonder and Admiration Every Plant hath a Voice in it, *Quæ non hominem sonat, sed Deum certe*, which bespeaks God only the Author and Contriver of it, and gives us various Instances of the *Divine Goodness*, his *Liberality*, *Wisdom*, and *Providence*.

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The ſame may be ſaid likewiſe of *Minerals*, the preparations of which are of moſt wonderful and excellent (I had almoſt ſaid unſearchable) Efficacy. For, for one particular Vertue which we know, and have experienced in any of them (ſo ſcanty is our knowledg) how many occult are there, that we are altogether ignorant of, and which eſcape the diſcovery even of the moſt inquiſitive and prying Phyſicians? *Maxima pars eorum quæ ſcimus, eſt minima pars eorum quæ neſcimus.* However, there do not want daily Experiences and Diſcoveries of their Incomparable Qualities; and thoſe Diſeaſes that prove to be too Herculean for Plants, are with no great difficulty ſubjugated by theſe. Laſt of all in the Animal Kingdom, what great Rarities and Vertues, are couch'd within their Bowels, which are of ſingular uſe both for Food and Pharmacy, ſerving as well to nouriſh and reſtore the decaies of Nature, as to repair the ruins introduced by Diſeaſes. Now if we will not obſtinately ſhut our Eyes againſt ſo clear a Light, and wilfully ſtop our Ears to ſuch audible Voices as theſe, we muſt certainly conclude, That nothing leſs than an All-wiſe and Omnipotent God,

who by his fore-knowledg ſaw the neceſſities of Mankind, and thoſe Diſeaſes we were obnoxious unto, could implant ſuch Vertues on thoſe Medicinal Things, as might exactly anſwer their end, and oppugn that Valetudinary State, we were like to meet withal here in this World: Neither doth his bare endowing theſe his Creatures, with ſuch ſuitable Qualities, and his conferring them on us, for thoſe particular ends, only ſhew from whence they came, but alſo the wonderful manner of diſcloſing their effects and natures to us, doth ſufficiently demonſtrate, to what benign hand they owe their being. Had God Almighty made theſe many Vegetables, Minerals and Animals, and had he endued them with thoſe many Excellent Vertues that we diſcover in them, and reſerv'd them only for his own contemplation, they might indeed have added to his glory, but would have brought little profit and advantage to us, beſides the bare pleaſure of beholding them; but ſuch is his diffuſive goodneſs, that he hath not only given us the things themſelves, but hath alſo by ſeveral, even miraculous means, communicated their natures and uſes to us. Some of which

which have been diſcovered by immediate Inſpiration, as that of a Bunch of Figgs for Maturation, and curing *Hezekiah*'s Sore, &c. and can we rationally ſuppoſe that *Solomon*, who knew the Vertues of all Vegetables, from the Hyſop (or Moſs) to the Cedar, could in his ſhort ſpan of Life, attain to that immenſe degree of Knowledg, without the help of Divine Wiſdom, or extraordinary Inſpiration.

The Natures of others have been diſcovered by their Signatures, or by thoſe outward marks and figures, which either in colour, ſhape, taſte, or ſome ſimilitude, give an account of their inward diſpoſitions, and repreſent thoſe parts of the Body, to which they are appropriated, and thoſe Diſeaſes which they are proper to Eradicate. Thus *Lungwort* in its ſpots, rarity, and laxity of Subſtance, reſembles the *Lungs*, and is found to be even a Specifick in ſome Pulmonick Affections. The *Polypody* of the *Oak*, which is in colour blackiſh and full of Scirrhous Tubercles, de-obſtructs and diſſolves the inward Scirrhoſities of the *Spleen*. The Roots of *Schrophulary* (or *Figgwoort*) as alſo the Spongious Excreſcences of the *Bramble*, re-

preſent thoſe tumours, which we call Struma's, and Scrofula's, and are found to be moſt potent for the Cure of them. *Sarſaperilla* in its length, equality of magnitude and figure, as alſo in its outward Tunicles and inward Medulloſity, reſembles the *Nerves*, and therefore (it being hot and dry) is moſt fitly applied to all Diſtempers of the *Nerves* and *Medula ſpinalis*. I forbear to ſpeak how all bitter and yellow things purge *Choller*, as *Rhubarb*, *Myroboland*, *Aloes*, &c. how all White things *Flegm*, as *Agarick*, *Turbith*, *Hermodactils*, &c. how all Black things *Melancholy*, as *Black Hellebor*, *Aloes*, *Indian Ingrobalans*, *Caſſia*, and many others (although I ſhall not much contend for Elective Purgation.) I paſs by that of Seeds, Berries, Roots, and Stones, reſembling the *Stone* in Humane Bodies, which powerfully expel it. I ſhould be too tedious, ſhould I go about to enumerate all inſtances of this nature, and which would aptly enough fall under this head: Let it ſuffice to know, that all theſe things did not happen by a fortuitous hit or chance, but by the predeterminate Counſel and Wiſdom of their great Creator. The Natures of other things

have

have been found out by Experiments and Humane Industry; as by many Tryals upon Dogs, and other Animals. The excellent Vertue of the Testaceous Powders, in correcting the Acidities of the Blood, and dulcorating it, discovered by mixing them with Acids, as *Vinegar*, or juice of *Lemmons*, which it presently dulcifies. Lastly, The Operation of others have undoubtedly been manifested by meer Accident, as probably (if there be Faith to be given to *Botanists*) was the *Panax Coloni*, and yet not so much by Accident, but that *that* Accident was directed by a Superior Hand; for otherwise, the Clown being in a place where was such Variety of Plants, might as well have taken *Arsmart*, which might have mortifi'd the Wound, as the *Panax* to have cur'd it; *Ludit in humanis divina potentia rebus.* The true Vertue of all Plants are not found out unto this day; and if any ask me the Reason of it, I can only give him this, That God Almighty thought fit to conceal them, that he might invite Men to increase their labour and sedulity to search after them; or for some other reason best known to himself. We may well therefore affirm, that, *Opus naturæ est*

opus intelligentiæ, that all those *Mirabilia Naturæ*, were nothing else but Emanations from the bounty of an All-knowing Creator.

For a Conclusion of this Proposition, seeing that our good and gracious God hath made such an ample Provision for the Relief and Comfort of the frail infirm Bodies of his Creatures, by infusing excellent Vertues and Powers into Medicinal Things, and discovered their uses to us; let us in the first place thankfully acknowledge this his Inestimable Mercy, and in the next place, when our Necessities, either for prevention or cure, require it, apply our selves to the use of those Means, which he hath not only allowed, but commanded and promised to succeed with his Blessing; and not be of the Morose Temper of some of the World, who separate the end from the means, and think that God made all these things barely for our Speculation, and to be gazed upon; saying, That if they shall live, they shall live without them, and if they shall die, they shall die with them.

SECT.

SECT. V.

That although God Almighty did at first give such a particular Vertue, to each particular Plant, Mineral, and Animal, yet for certain Providential Causes, they may not always exert their Natural Operations, and prove successful to their desired end.

IT hath been sufficiently (I suppose) Evidenced in the last Chapter, that whatsoever Vertues are contained in the Three Kingdoms, of *Vegetables*, *Animals*, and *Minerals*, are Mutuatitious, and owe their Origination to a Superior Hand of Providence: But yet that God should always tie himself up to means, and proceed only in one way and method, without any Deviation, is not Modest, nor indeed rational to imagine: God Almighty hath an Absolute Soveraignty, by right of Creation and Conservation over all his Creatures, and tho he hath (according to his Infinite Wisdom) disposed them into seve-

ſeveral *Claſſes* and *Orders*, from which they may not recede without his Immediate Commiſſion, yet he may and does, as often as he thinks fit, make Alterations and Changes, or elſe command them to be idle and uſeleſs; and what are we, that we ſhould exact a reaſon of his proceedings? God's power is infinite, nor can any thing in Heaven or Earth limit it, but his own will, which doth regulate and reſtrain it; *If he cut off, or ſhut up, or gather together*, ſaith *Job*, in his 11 *Chap.* and 10 *v.* who *can hinder him*? It hath ſet a Tabernacle for the Sun, and he bids it to run its race, and again commands it to ſtand ſtill; he doth whatſoever pleaſeth him in Heaven and Earth. Although God rule the World νόμῳ πρόνοιας by this Law of Providence, as *Nazianzen* calls it, tho he diſpoſes and ordereth all things and actions of Men, yet he lays not any Law of Neceſſity upon all things. "Some "Effects he hath fitted with neceſſary "Cauſes, that they may infallibly fall out; "(as ſaith *Aquinas*) and to other Effects, "which in their own Nature are Con-"tingent, he hath applied Contingent "Cauſes; ſo that that ſhall fall out ne-"ceſſarily, which his Providence hath

"ſo

"ſo diſpoſed of, and that contingently, "which he hath left in a contingency: "and both theſe in the Nature of things "neceſſary and contingent, are with-"in the Verge and Rule of his Providence, "and he alters them not, but *Extra* "*Ordinem*, when he would do ſome ex-"traordinary Work. Gods uſual way of working, is by regular and connatu-ral Means (as ſhall more manifeſtly be ſhewn in the next Section) but yet ſome-times he works without Means, and e-ven by Miracles; as our Saviour cured many of divers Diſeaſes, barely by the word of his power; yea and ſometimes works even contrary to Means, as when he laid on the Clay for a *Catapliſm* to the Blind Mans Eyes, and recovered his Sight, which had it not been for the vertue of the Hand that applied it, was more likely to have put them out.

Both the Phyſician and the Medicine, ſaith the Son of *Syrach*; Eccleſ. 38. 1, 4. *are created of the Lord*; and yet it fol-lows, *of the moſt High cometh heal-ing*, v. 2. he adds likewiſe in the 13. v. *There is a time when in their hands there is good ſucceſs*: And 'tis eaſie to in-fer there is a time when in their hands there is not good ſucceſs; when the uſe of the

the moſt regular Means, ſhall be altogether unproſperous and unſucceſsful.

The All-wiſe God, who is well acquainted with our Frame and Natures, knows well enough what Condition is beſt for us, and for certain particular ends and reaſons, doth diſpoſe and order the Means that tend thereto. —— Sometimes in a ſtate of an uninterrupted Health and Eaſe, he ſees we are apt to grow proud and haughty, inſolent and vain-glorious; to ſlight his Mercies, and perhaps contemn his Judgments, and therefore ſees it moſt fit to lay a reſtraint upon us, by viſiting us with Pains and Sickneſs, and reaſonably enough may ſuffer the Means to be ineffectual, until he hath accompliſhed his End, that ſo we may put a greater value and eſtimate upon that portion of health, which we afterwards enjoy: *Juxta ſe poſita magis eluceſcunt.* A rich Diamond is moſt admired in the dark, and a ſerene Evening never more priz'd than after a Stormy Morning; for even Sickneſs and Afflictions have their Errand, and ſerve to make Men more humble, watchful, and conſiderate. —— Sometimes again the bounds of a Mans Life

(which

(which he cannot paſs) are at hand, his Stock of Radical Moiſture is quite exhauſted, his Fleſh withers, his Spirits are diſſipated, and the Strength of Art and Medicine cannot repair the loſs; and ſo of neceſſity he returns again to his duſt.

(Pharmaca nil proſunt, præbetur potio fruſtra.
Heu nullâ triſtis mors eſt medicabilis arte!)

Of neceſſity, I ſay, becauſe I find ſome late Author ſeem to affirm, That if a Man be but luckily furniſhed with a skilful Phyſician, he may live to what Age he pleaſes, or chuſe whether he will ever die at all.

Si foret in terris rideret Democritus.

This Opinion is rather to be laugh'd at, than confuted, and even by the Non-immortality of the moſt Learned and Able Phyſicians that ever were in the World, falls of it ſelf to the ground.

SECT.

SECT. VI.

That God's usual way of Working is by fit and appropiate Means, and therefore the Empirick, *or he that understands nothing of the true Cause of the Disease and Nature of the Medicine, is not to be trusted.*

HAving in the last Section shewn you how (by a special providence of God, and for ends best known to himself) the Course and Order of *Nature*, may be sometimes inverted: It shall be my endeavour in this to make it appear, that it doth never (without a positive command from God) recede from those Laws anciently given her; but always proceeds in the same regular Method.

When God at first created all the numerous Families of Vegetables, Minerals, and Animals, he infused into them their particul Vertues, which they should retain even unto their Ultimate Annihilation; neither may we think they can alter those

those Laws at first set them, or assume new Qualities, until he who is Unchangable, cease to be so. The *Rhubarb*, and *Sena* will continually purge: The Emetick Preparations of *Antimony*, will alwaies Vomit, and the flesh and parts of Animals well constituted (if they meet with a fit subject) will never cease to nourish and restore: And these hath God by his infinite Power and Wisdom, made and destin'd as the proper and adæquate Instrument to those very Ends from all Eternity: Thus we ordinarily find that all Medicines well prepared, and exhibited by a Skilful hand, which understands not onely the Nature of the Medicine but the Patient's Disease, never fail of their designed effect. It is recorded in Sacred Writ, that several Cures have been wrought by our Saviour, his Apostles, and Prophets, which though in one sense they have been miraculous (because the end hath very far exceeded the strength of the means) yet we rarely find any without Application to Natural Means. When the *Israelites* were bitten with fiery Serpents in the Wilderness; God commanded *Moses* to erect a Brazen Serpent for their Cure: *Num.* 21. 8. But although the Divine

Will

Will had annex'd a power of healing unto that Serpent inſtrumentally, yet the ſame Will appointed the actual application of that power to the looking upon that Serpent: *Every one that is bitten, when he looketh upon it, ſhall live.*

God could have cured *Hezekiah* by a word, but he muſt apply a Lump of Figs to the Boil, before it ſhall be effected; *Iſa.* 38.21. *Naaman* muſt (by command from the Prophet) waſh (not in the Rivers of *Damaſcus*, but) in *Jordan*, before he can be healed of his Leproſie; 2 *Kings* 5. 10. although he could have done it by the very Touch of his Hand: Nay our *Saviour* himſelf, makes Clay with his Spittle for the Blind-Mans eyes: *John* 9. 6,7. And he muſt afterwards waſh in *Siloam*. He laid his hands alſo upon ſome and healed them. So that it is very manifeſt that God Almighty doth not ſeparate the Means from the End, but makes the former a neceſſary preparative to the latter; otherwiſe he ſhould always do Miracles (for Miracles are nothing elſe but the Works of God, without, and againſt the ordinary Means) but he worketh by ſucceeding all lawful Means with his Bleſſing. This may ſerve to condemn two ſorts of perſons.

First,

First, The *Empirick*, or him that pretends to Physick, understanding nothing of the true Nature and Causes of a Disease, and therefore cannot prescribe fit and appropriate Means, suitable to their desired End.

Secondly, It reproveth those that think a fatal and indispensable necessity of Events, and so neglect the use of Means proper for their Health or Recovery.

As to the first, When I consider seriously with my self how difficult and misterious the Art of Physick is, and of what price the Bodies (shall I say) or rather the Souls of Men are (the welfare of which, for ought we know, may depend upon the protraction of their lives) what depth of Judgment, Learning and Experience, how great Skil in Natural Philosophy, Anatomy, Botanism, Chymistry, the *Materia Medica*, Pathological and Practical parts of Physick, are required to make a competent Physician. I am not a little startled to see the Confidence (I had almost said Impudence) of *Quacks* and *Empiricks*, (and those too for the most part of the Dregs of the People) and many Ignorant Women, venture so boldly *Decorso humano ludere*, to sport away

way the lives of those they promise to Cures: And be the Disease what it will, never so much complicated, and as abstruce as to puzzle a *Colledge*, yet they shall not want Confidence and Imodesty, to warrant a peremptory Cure, to the great dammage, and often times destruction, of their (truly called) Patients.

It is the first Aphorism of our Divine *Hypocrates*, *Vita brevis*, *Ars longa*, *Occasio momentosa*, *Empirica periclitatio periculosa*, *Judicium difficile*, &c. That our life is but short, that the Art of Physick (by reason of the difficulty and multitude of things that are to be known, and the Judgment and Experience that is required, which takes up so much time) is very long; that there are certain Golden Seasons or Opportunities to be laid hold of, which are of so great moment, that being once laps'd, are irrecoverable, and so the Disease does *in deterius vergere*, still grow worse, if not incurable: That Experience, and Empirical Remedies, are dangerously deceitful and deceitfully dangerous, producing for the most part (especially in Acute Distempers) nothing less than the utter destruction of the Souls Mansion place, and the Temple of the Holy Ghost; and

that

that (by reaſon of the difference of Conſtitutions, Climates, Complications, Accidents, and the like) any certain judgment is very difficult to be made; yet how obvious is it to find every where unlearned and unexperienced Men, confuting *Hippocrates*, who having amaſs'd a few Receipts, commence *Doctors* in a moment, and daringly venture on thoſe things, which a modeſt knowing Phyſician would tremble at. The great Arabian *Averroes* confeſſes of himſelf, that he never adminiſtred a Purgation, but his Heart trembled ſome days before; but theſe have quite laid aſide all primitive Modeſty, and boldly dare venture on any thing. Neither are they the leſs Criminal, if ſometimes (perhaps) by the ſtrength of Nature, or coming immediately upon the Rear of a *Phyſician* (on whom the Patient will no longer attend) who hath removed the Cauſe, their Application ſhould prove fortunate and ſucceſsful; for what do they, but like Slingers caſt their Darts into the Air, not knowing where they will fall, or what Effects they are like to have; neither is it ſufficient to ſay (as their phraſe is) that they gave nothing but innocent and

harmleſs things, which if they did no good would do no hurt; for here is no *Medium* in this, *Et qui morbo non occurrit ægroto manus infert.* He that lets the time lapſe in which the Diſtemper might have been removed by a Skilful hand, or ſo confounds it that it is now become quite other than at firſt, and ſo renders it Incurable, does as much in effect as give him *Sublimate*, or *Arſenick*, and though it may not kill as ſodain, it will as ſure: *Imperitia Medicorum dolo comparatur* (ſay the Civilians.) Ignorance in a Phyſician is a kind of Cheat, and a Bloody cheat too; for what does the Ignorant Phyſician, but *Negotiari animas hominum* (as old *Cato* in *Pliny* ſaith) Trade and deceive Men out of their lives, when they repoſe moſt truſt in them. But yet murder with them hath no voice, and be cauſe it is candidly interpreted by the Vulgar, and connived at by the Law, they hope at leaſt to eſcape being found Homicides in *Foro Divino* too, at the laſt Great Audit: But certainly they will then hear a voice ſaying, Who hath required theſe things at your hands? you ought to have moved in that Sphear, in which you were placed, to abide in your own Callings, [illegible] to mind your

own

own business, and not ἀλλοτριεπισκοπεῖν; surreptitiously to take that dignity and charge upon you, which you were neither educated in, nor fit for the performance of: the best Excuse such can take up, is, that they did *honesta mentа peccare*, that they did evil that good might come thereof, that they did sin, and offend God with a good intention, and honest mind, which gloss may be fitted to the greatest Sin, and is one of the most splendid Chariots the Devil hath to carry us to Hell. Christianity does (I am sure) though Ambition, Policy, or Gain may not, oblige every Man to his own province and business; yet there is a generation of Men, that extreamly busie themselves in other Mens matters, and sleep in their own; which flie to every mark that is set up, but that which their Calling and Religion directs them to aim at; that will thrust their Sickles into other Mens Harvests, and let their own rot at home: These things are very sinful and indecorous: Let every Man fill his own place, and then he will have little leasure to thrust himself into another mans: "Let "the Laywer plead, and the Divine preach, "the Physician practise, and the Trades-"man follow his Trade, the Husband-

"man plough the Earth, and the Mer-
"chant the Sea: Let the Maſter of the
"Houſe govern, and the Miſtreſs mind
"only the concerns of the Family: Let
"all men make good their place, every
"one do his own buſineſs, and ſo all re-
"joyce together in the publick order
"and peace.

There is a ſecond ſort of people who deſerve reprehenſion, that think a fatal and indiſpenſible neceſſity of events, and ſo wilfully neglect the means proper for their health and recovery.

It is moſt certain that nothing comes to paſs contrary to the divine will, or permiſſion, and that the period of every mans life is fix'd in reſpect of the divine preſcience; yet for us to imagine that therefore, when a Sickneſs invades us, we ought not to make uſe of means, ſaying with the Vulgar, If I ſhall die, I ſhall die with them, and if I ſhall recover, I ſhall recover without them; is very abſurd and irrational: for firſt of all, Whether the life of a Man be determined by an abſolute, and inconditionate Decree, is much controverted; and that many Mens lives have been lengthened, and preſerv'd by God's bleſſing on proper Remedies, appli'd by Skilfull

Phſicians,

Phyſicians, is moſt evidently evinced by continual Experiences: And on the contrary, that many have been forcibly hurried to their untimely graves, by falling into the hands of unskilful Empiricks, is too notorious: Inſtead of many I will give you one Inſtance in both. Not twice three years ſince, a Boat too much pack'd with Souldiers (all of them of an Athletick temper) was paſſing a River, and ſunk with them a little off the ſhore, where moſt of them periſhed; but within a ſhort time, by the diligence and help of ſome Spectators, ſeveral of their bodies were taken up, and laid upon the ſhore, which were equally Cadaverous; an Eminent Phyſician, paſſing by, and moved with compaſſion, bleeded ſome of them, and preſcribid ſuch Medicines as he thought proper to their condition; which it pleaſed God to ſucceed with his benediction: ſo that thoſe, and thoſe only recovered which were thus handled, the others ſuffering the common (though untimely) fate of all Mankind: So that hence it ſeems manifeſt that tho God had prepared the means, yet had there not been an actual application of it, they muſt of neceſſity have ſhared in the ſame deſtiny.

The other is this, which I my ſelf have been more than once the ſad beholder of, that perſons labouring under a troubleſom Cough or Catarrh, which hath diſturb'd their reſt at nights, and being of a thin texture of Body, and weak Conſtitution, by the unſeaſonable, and unskilfull adminiſtration of Opiatick Medicines, have taken their *lathæan* nap, and gone ſmoothly and quietly to the Land of forgetfulneſs. The like may be ſaid of giving the ſame Medicine, in a *Pthyſis*, *Pleuriſie*, *Empyema*, and the like, which hath often produced the ſame effect. To ſay nothing of thoſe many ſtrong robuſt men, that meerly through wantonneſs, or for prevention of ſome Epidemical and Popular Diſeaſe, that hath then threatn'd, have committed themſelves to the hands of confident Empiricks, who not regarding, or not knowing the temper of their Patients Bodies, and the Nature and Doſe of their Medicines, have beenby a *Hypercatharſis* (or too violent Evacuations) ſent headlong to the other World; which may ſufficiently evince, that many have ſhortned their daies, by raſhly expoſing themſelves to ſuch dangers, or elſe wilfully neglecting thoſe aſſiſtances they might have had for

the

the preſervation or prolongation of thei lives.

The common Objection of *Aſa's* reprehenſion for ſeeking to the *Phyſician*, and not to the Lord, is a very weak one, to draw this Concluſion from, That therefore I ought not to apply my ſelf to a Phyſician: for it is evident by the text 2 *Chron.* 16. 12. that here is no *Antitheſis*, or oppoſition, but a *Protimeſis*, and is an Expreſſion by way of choice and eſtimation: *Aſa* is reproved becauſe that in his Diſeaſe he ſought not to the Lord, but rather to the Phyſicians, or them onely: Had he implored the divine as well as humane aſſiſtance, he had not (without doubt) been reprehended for it. So in the 16 of St. *Matthew* the 19. and 20. verſes, we are bid not to lay up treaſures for our ſelves vpon Earth, but lay up for our ſelves treaſures in Heaven; and in a Parallel place, we are forbad to labour after the Meat that periſheth, but to labour after that which endureth to everlaſting Life; which are not to be underſtood as plain prohibitions to lay up Earthly treaſures, or to labour for our daily food, but by way of choice or προτίμησιν, rather lay up treaſures in Heaven, than treaſures upon Earth: rather

labour after that Meat which endureth to everlasting Life, than that which perisheth; which is no more than this, have a greater care of the one than the other: Our Saviour himself says, *They that are whole need not the Physician*, *but* (as it follows) *they that are sick*; which is a sufficient warrant for all in that Condition to apply themselves unto him: for he is, as *Herophilus* observes, *Manus Dei*, the hand by which God conveys health unto their diseased Bodies: And though he can (as I have before shewed) cure them by a miracle, yet his usual and common way, is by fit and appropriate means; so that they who wilfully neglect them, do *sibi manus inferre*, even cruelly prove their own Executioners: therefore as the Son of *Syrach*, *Eccles.* 38. 4. observes, that seeing God hath created Medicines out of the earth, he that is wise will not abhor them.

I could here swell this Section to a great bulk, if I designed to depaint the dignity of Physick, and learned Physicians, but the Sun needs not the light of a Candle to make it seen, nor a perfect natural Complection the disgraceful help of such Artificial Tinctures; besides being of the same Profession my self, I fear

fear I should be condemned either of Pride or Vain-Glory; and therefore shall conclude this only with too Distichs of the famous *Horstius*.

Inventum Medicina Dei est, Medicusq; peritus
Recte mortalis dicitur esse Deus.

Hoc Medico, hoc commune Deo, quod uterq; miſellis
Auxiliatrices detq; ferat q; manus.

SECT. VII.

That a Holy and Vertuous Life, is a neceſſary Qualification for a Phyſician, in order to the imbettering his Judgment, and his good ſucceſs in Practice.

WHat is true in *Theology*, *That the Fear of the Lord is the beginning of Wiſdom, and the knowledg of the Holy Ones is Underſtanding*; Prov. 9. 10. and that, *The ſecret of the Lord is with them that fear him*; Pſal. 25. 14. is alſo moſt true in *Phyſick* and *Philoſophy*,

phy; which Truth is acknowledged by the beſt and divineſt Philoſophers, and hence is it that they ſo frequently diſcourſe of their ἐρετὰς καθαρτικὰς Purgative Vertues, ſuch as they judged neceſſary to prepare the Soul, in order to its clearer Contemplation and Knowledg of the moſt uſeful and ſublime Speculations: It is *Ariſtotle*'s Obſervation Ἡ κακία φθαρτικὴ ἀρχῶν, that Wickedneſs is deſtructive of Principles; and a greater than he, hath obſerved that Wiſdom cannot enter into a Wicked Heart, nor dwell in the Body that is ſubject unto Sin. *Wiſdom* 1. 4. Immorality and a Vicious Life, unfits and indiſpoſes the moſt Ingenious Minds for the Acquiſition of the nobleſt Truths, whether Moral or Divine, and though ſometimes they may hit upon ſome Curious and Philoſophical Notions, and Secrets of Nature, yet even here they had done far better, and excell'd themſelves, had they been more purg'd from Vice and Wickedneſs, which caſts ſuch a miſt before their Eyes, that they cannot diſcern Truth from Error, dulls their Invention, and ſo clouds their Underſtanding, that they never arrive to the full diſcovery and ἀκμὴ even of common Arts and Sciences: Thus you ſee that a

Holy

Holy and Good Life, affords the greateſt advantages to the imbettering the Judgment, not only in Divine but Philoſophical Speculations: Next of all, ſuch a life is neceſſary in order to their Directions of profitable Preſcriptions for their Patients: Although (as I have before hinted) God is not always tyed up to means, or to theſe in particular, yet he uſually co-operates with thoſe that are proper and adequate to the end. "Thoſe "that do truly fear God (as the pious "and worthy Judge *Hales*, of late bleſ- "ſed Memory hath obſerved) have a ſe- "cret Guidance from a higher Wiſdom, "than what is barely Humane, name- "ly from the Spirit of Truth and Wiſ- "dom, that doth really and truly, but "ſecretly prevent and direct them; and "let no Man think that this is a piece "of *Fanaticiſm*, for any Man that fears "Almighty God, and relies upon him, "calls upon him for his Guidance and "Direction, hath it as really as the Son "hath the Directions of his Father, and "tho the voice be not audible, nor "the Direction always preceptible to "Senſe, yet it is equally as real as if "a Man heard the voice, ſaying, This "is the way, walk in it. And altho this

ſecret

ſecret Direction of Almighty God is principally ſeen in matters relating to the good of the Soul, yet it may be alſo found in the more momentous concerns of this life, which a good and holy Man ſhall very often, if not always find. *In all thy ways* (ſaith Solomon) *acknowledg him, and he ſhall direct thy paths*, Proverbs 3. 6. *What Man is he that feareth the Lord, him ſhall he teach in the way that he ſhall chooſe*; Pſal. 25. 12.

Laſtly, A Holy and Vertuous life, is a neceſſary qualification for a Phyſician, in order to his good ſucceſs in Practice, and that whether you reſpect the ſucceſs it ſelf, or the prevalency of his Prayers, for the benefit of thoſe he is concern'd for.

As to the firſt, the Royal Prophet had by his long Experience obſerv'd, and after his Obſervation declares (in his firſt Pſalm and third verſe) concerning the pious and good Man, that whatſoever he doth it ſhall proſper; that thoſe ourward things, which are not of the Eſſence of true Felicity, but yet are as advantageous Acceſſions and Accompliſhments thereof, ſhall in an eminent manner be preſerved to the pious

Man,

Man, he having the promiſe of the life that now is, and that which is to come; 1 *Tim.* 4. 8. All his Productions of all ſorts, his Thoughts, his Reſolutions, his Studies, his Actions, and all wherein he is concern'd, ſhall by Gods ſpecial Bleſſing and Providence be exceedingly proſperous and ſucceſsful to him: In a word, he ſhall be bleſſed in all that he ſetteth his hand unto. Then again it is neceſſary if you regard the prevailency of his Prayers for the benefit of thoſe for whom he is concerned; St. *James* commands us in *Chap.* 5. 16. That we ſhould pray one for another, that we may be healed; and tells us that the Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up: It was *Hezekiah's* Prayer that procured the length'ning of his days for Fifteen Years; *Iſaiah* 38. 5. and we know not what efficacy the Prayers of holy and good Phyſicians may have for the procuring Gods Bleſſing on their Endeavours, if not for the protraction of the lives of their Patients: I ſhall not give much credit to the many extravagant Stories of the many admirable Cures wrought by the Prayers of the Religious Votaries of the Church of *Rome*; but yet this

I may confidently believe, which St. *James* ſays, *James* the 5. 16. *The effectual fervent Prayer of a Righteous Man, availeth much*; and that too without any limitation, not only for himſelf, but others alſo. The Son of *Syrach* ſays, *Eccleſ.* 38. 14. That the Phyſicians ſhall pray alſo unto the Lord, that he would proſper that which they give for Eaſe and Remedy to prolong Life; and if our Prayers be Fervent and our Perſons Righteous, which are the conditions to make our Prayers acceptable and prevalent; St. *John* will tell us, We ſhall not fail of having our Requeſts *granted*; 1 *John* 3.22. But that whatſoever we ask of him, we ſhall obtain: and the Blind Man in the Goſpel, underſtood well enough what he ſaid, *Now we know that God heareth not Sinners, but if any man be a Worſhipper, and doth his will, him he heareth*: Joh. 9. 31.

Thus we have ſeen that Sanctity of Life in a Phyſician is a neceſſary Qualification in order to make him ſucceſsful in his Practice; and therefore it were to be wiſhed that they that take upon them that honourable Title, would lead ſuch holy and good lives, as might adorn their Profeſſion, and not Vicious

ones,

ones, to ſully and ſtain it; that ſo their Patients might not be robb'd of the benefit, and they themſelves of their expectation.

The Concluſion, by way of Advice to the reſt of my own Faculty.

IT is reported that this ſhort, but very expreſſive Sentence, γνῶθι σεαυτὸν was firſt ſpoken by an *Oracle*, in which (not as in others, delivered by that Reputed Deity) there is found nothing of Amphibology, but it is at firſt bluſh, obvious and adapted to every Mans Underſtanding, and no leſs worthy of his Conſideration and Practice; ſo that it may ſeem no Soleciſm to aſſert (with *Juvenal*) *E cœlo deſcendit.* And ſurely this knowledg of our ſelves is the readieſt way to the Acquirement of all other; and Men never loſe themſelves ſo much, and diſcover their own weakneſs and folly, as when they ſwell themſelves with high Opinions of their own Worth and Excellencies, and for-

get

get their own Natures, forget that they did exiſt not from themſelves, but by the Creation of an Omnipotent Arm; that their lives are at his diſpoſal, who firſt gave them their being, and that theſe (they being only Uſufructuaries) ſhall ſhortly at his good pleaſure who hath *Jus Dominii*, be again taken from them, and they themſelves reduced to their primitive duſt. But alaſs! how do we find by daily Experience, Men ſo devoid not only of Wiſdom, but Common Reaſon, who will with no leſs folly than confidence, pretend not only their own lives, but others alſo, to be at their diſpoſal; and if by Gods Bleſſing on their Endeavours, their Patients return to Health and Soundneſs, they will think it a derogation from their honour, if you place God before them in the Eulogy, and the whole Countrey ſhall eccho their Praiſes, whilſt in the mean time, God who hath been the prime Actor, is not call'd in for the leaſt ſhare in the Dividend. *Si quando enim nobis aliquid proſperi præter ſpem & meritum noſtrum, Deus tribuit, alius aſcribit hoc fortunæ alius eventui, alius conſilio, &c. nullus Deo.* Salv. de Gub. lib. 7. Thus is the Majeſty of Heaven affronted

affronted by vain-glorious and impious Physicians, who proudly arrogate all the praise and glory to themselves. But if it please God that if their Patients die or miscarry, then to be sure God shall be said to have a hand in their destructions, saying, God deny'd his Blessing: It was his will to have it so, and we could not oppose it. Thus they Worship God, as the *Greeks* did *Hercules*, by Railing, and *Mercury* by throwing Stones at him: But let all such consider that God is a jealous God, and his Glory he will not give to another. It is he alone who at first gave all things their being, and he expects not only that they should be all owned as the Workmanship of his own hands, but also to receive Glory by them: It was he that created the Physician (*Eccles.* 38. 1.) and that (in compassion of our Infirmities) endowed the Earth with such excellent Medicinal Things for the Preservation and Restitution of Diseased Mankind; and that we finding the Sanative Qualities and Effects of them, might thereby be drawn to the deeper admiration of his Goodness, and return him by way of acknowledgment, the easie Tribute of our most due Praises. Eve-

ry Plant hath a voice in it, *Quæ non hominem ſonat, ſed Deum certè*; which beſpeaks God and not Man the Author of it: and therefore he alone deſerves the Glory. And if we ſhall be ſo impudent to appropriate that to our ſelves which belongs only to him, we may juſtly expect to fare as the Man in the Goſpel, *Acts* 12. 23. who was eaten up of Worms, for not giving the Glory to the right Proprietor.

It is of his pleaſure and goodneſs that we our ſelves enjoy our health and beings, and of his great mercy that we can be any way Inſtrumental to convey the one, or preſerve the other, to any perſon; let us not be therefore ſo unreaſonable and ungrateful to defaulk from God what is his due, and of right pertains to him; but as his is the Work, ſo let him have the glory. Moreover, neither doth this only correſpond with Divinity, but common Prudence; for ſince it is in the power of God, to bleſs or fruſtrate our proceedings, to proſper or blaſt the operation of our Medicines (*For* it is *he* that *maketh ſore, and bindeth up: he woundeth, and his hands make whole*: Job. 5. 18.) we cannot rationally imagine but that he will do better when he ſees them

them turn to so bad an account: And I do not doubt but this one sin is that which renders them so often unprosperous, and ineffectual. Now that they may better succeed for the future, and that the Physician may discharge his duty in his place, I should (with submission to more pious and learned persons) offer these following Rules and Directions.

1. Having premised that a Physician ought to live a Holy and Vertuous Life, let him in the first place when any sick person desires his assistance, cast himself on his knees, or if the suddainness or multitude of business, or want of privacy, interrupts, he may supply it by silent Ejaculation, and most humbly implore the great Phpsician to instruct his Judgment, and bless his Undertakings, for whatever the Second Cause be God is the First, and therefore the Divine presence and assistance is absolutely necessary, and first to be invoked in all weighty affairs, (and what greater than those which concern the Lives of Men) Θεοῦ παρόντος ἅπαν ἄπορον δόριμον: *Plin.* in *Paneg. Bene & sapienter majores instituerunt ut rerum agendarum initium à præcationibus caperetur*: and it was a high pitch of a Heathens mind, namely *Epictetus*, *Enchirid.* *Cap.* 78.

In quovis incæpto hæc optanda sunt, duc me ô Jupiter, et tu factum. Guid me O God, and thou divine providence. Ἐπὶ πάσῃ ὁρμῇ, καὶ μικρῷ καὶ μεγάλῳ πράγματος θεὸν αἰεὶ πῶς καλῶσι. *Plato* in *Tymæo.* If *Hippocrates* thought it necessary for those, who had taken any Cure in hand καὶ παρὰ ἰδιωτῶν ἱστορεῖν, to ask Advice of all, even of *Ideots*, and those who knew but little in that Art, much rather then ought we μετὰ θεοῦ βουλεύειν, ask Counsel of God by Prayer, and then perhaps our Prayer may do as much as our Medicine; or if both prove successless (tho we are assur'd to the contrary, *James* 5, 15. *That the Prayer of Faith shall save the Sick*) yet we have this satisfaction in our Consciences, that we have done our duties.

2. Neither must we rest here, but must joyn our Studies and Endeavours to our Prayers, and after we have fully inform'd our selves of our Patients condition, and throughly examin'd all Circumstances, carefully and advisedly prescribe them, abstaining from trying any new Experiments or extreme Remedies, except in extreme and desperate Diseases, or where they are very consentaneous to the Rules of Physick, and highly probable to answer those designs, which

a known and tried Medicine would not effect, that ſo they make not themſelves acceſſory to the deſtruction of their Patients, and ruin of their own Reputation.

2. That we do not peremptorily promiſe a Cure in uncertain and dangerous Diſeaſes.

It is too well known how many Phyſicians there are, who are ſo Dogmatical in their Opinions, confident of their own Abilities and Succeſs of their Medicines, that they will not ſtick even in the moſt difficult Caſes, at firſt ſight, to warrant a perfect Cure: by which, at laſt when they find themſelves defeated in their hopes, and their prognoſticks deceive them, they expoſe their Judgments, and many times forfeit their Repute: And it were well, if this were all, but alaſs the conſequence is far more dangerous! for by this means the Patient is careleſs of putting his Houſe in order, and (which is worſe) of trimming and preparing his Soul for Death.

The beſt Chriſtians, altho they live in an habitual holineſs and conſtant preparation for their end, and like the Wiſe Virgins have Oyl in their Lamps,

in expectation when the Bride-groom will come, yet they would willingly then yet once more dreſs their Wedding Garments, and trim their Lamps, by Repetition of Acts of Repentance, Faith, Hope, Devotion, Patience, Charity, and Reſignation of themſelves to God. And who is there, who when he is ready to breath his laſt, thinks ſo well of his Condition, that he would not pray *Davids* Prayer? *O ſpare me a little, that I may recover my Strength, before I go hence, and be no more ſeen.* Or cry out with *Criſorius* in *Gregory*, *Induciaſ vel uſq; ad mane, induciaſ vel uſq; ad mane. Truce, reſpite*, Lord until the Morning. But I fear the far greater number of thoſe we are concern'd for, are ſuch as need not only trimming, but Oyl in their Lamps too; not only the Ornaments, but the Garment it ſelf; and then certainly when there is time for it, and God may in mercy accept of a Death-bed Repentance, how much have we to anſwer for, either for flattering them with the hopes of Recovery, or not acquainting them with their approaching danger.

I know the common Objection to this, is, that by incouraging the Patient,

tient, his languishing Spirits are upheld, he more readily submits to the use of means, and bears his Sickness with a greater cheerfulness; and on the contrary, by telling him the truth, his Spirits are dejected, he becomes impatient, and rejects the Prescription. To these it is easily answered, that either the Patient is a Religious good Man, or a Vicious and Wicked Man. If the former he loves not to be flattered, but will certainly have the better esteem of his Physician, for dealing so plainly with him; and because he thinks the time of his deliverance from his present Pains and Sickness, and inauguration into a State of everlasting Joy and Blessedness, so near approaches, his Spirits instead of being dejected, are exalted; and because he knows that his time is in Gods hand, that neither he nor the Physician can infallibly know the time of his departure, and that God hath commanded the use of means; he is content to submit to the Rules prescrib'd him, and leave the success to God.

On the contrary, If he be a Vicious and Wicked Man, it is but fit that if more gentle and mild perswasions will

not prevail, that he ſhould be fright'ned into a ſenſe of his deſperate condition, and not ſuffer'd to go like an Oxe to the ſlaughter, to his eternal perdition, without ſome Monition and Advice, which for ought we know, being given prudently and in ſeaſon, may with the Operation of Gods Spirit concurring, work ſo good an effect upon him, as to draw him to a true (tho late) Repentance, and then he hath pull'd him out of the Fire, as a Fire-brand ready to be conſumed, and ſaved a Soul from Death; as St. *James* ſaith, *Chap.* 5. 20. and then let any one tell me if this be not a ſufficient recompence for his pains, and amongſt all ſober and prudent perſons, ſalve enough for his Reputation.

It may be farther urged that Phyſicians are only to take care of the Body and the Divine of the Soul: It is true, for that purpoſe they were conſulted, and it were to be wiſhed the Divine might never be forgotten, but acquainted early with the Diſeaſed's Caſe, and earneſtly intreated to viſit the Patient as well as the Phyſician; but yet I humbly conceive that the Phyſician hath many better opportunities than he can have, and

which

which is much to be lamented, he is ſeldom ſo early or ſo often adviſed with as the Phyſician; and though the later be not ſo much obliged by his Profeſſion as the former, yet certainly even he cannot be excuſed in point of Charity.

The laſt Caution or Advice, is, That if it ſhall pleaſe God to make us ſucceſsful in our Endeavours, we do not aſcribe the praiſe of it (as is too common) unto our ſelves, but unto God; to whom alone it is due.

I have in the former part of this Section ſhew'd the reaſonableneſs of it, and therefore all I ſhall add by way of Concluſion, ſhall be this; That this is the readieſt way to find ſucceſs in our Undertakings: By this ſhall we be more famous than our Neighbours round about us. This will moſt advantage both Patient and Phyſician, and cauſe God to continue ſuch his Mercies toward us. Whilſt on the contrary, by arrogating the ſole praiſe to our ſelves, we rob God of the honour due unto him, and our ſelves of the reward of our good Action: Therefore let us all unanimouſly from our hearts ſay, *Non nobis Domine, non nobis, ſed nomini tuo ſit gloria*: Not unto us, not unto us, but unto God be the praiſe, both now and for evermore. *Amen.* The

The Physicians Prayer.

O Thou great Creator both of Heaven and Earth, and of all things contained therein: Thou art the Fountain of all Goodness, Mercy and Benediction, who by my Education and other Effects of thy Providence, hath call'd me to this Profession of Physick; that by my industry therein, I may in my small proportion be instrumental for the bringing of some good and benefit both to my self and others; I humbly begg thy grace to guide me in my intention, and in the transaction of my Affairs; that I may be diligent, studious and faithful; and grant me thy Favour, that these my Endeavours may be accepted as a part of my necessary Duty; and grant me thy Blessing to assist and prosper me in all my Studies and Undertakings: And seeing, O Lord, I am a Man, not God, to heal, be thou graciously pleased to let thy Wisdom go before me to direct my Judgment for the good of thy Servant, who desires my Assistance: Let thy blessing accompany what I shall direct, giving unto all things

things a due and kindly Operation, that so a prosperous and happy success come after it: And I pray thee, O Lord, give me and all my Patients (who by thy blessing have received benefit by my hands) hearts truly thankful unto thee for thy Mercies, and Grace to ascribe (as is most due) all the Praise, Honour, and Glory, unto thy holy Name. And grant me, O Lord, a quiet and cheerful Submission unto thy all-wise Providence, when ever it shall please thee to deny me the Blessing of Success: Let thy holy Spirit be ever present with me, to direct me in all my Undertakings, that I may manage my Affairs, with Prudence, Honesty and most Christian Sincerity, that so my Profession may be sanctified by my Religon, *and all my Actions by thy Blessing, that when I have done that portion of Work thou hast allotted me, and improved that Talent thou hast intrusted unto me, and served the Common-wealth in my Capacity, I may receive the mighty price of my high Calling, which I most earnestly beg may be in the portion and inheritance of my ever blessed Saviour and Redeemer Jesus.* Amen.

Those who by reason of the multitude of Patients, may not find leisure for the using

using of the aforesaid, or any other set Form of Prayer at the time of their Address to them, may yet do it every Morning before they leave their Closet, and only use this, or the like short Ejaculation, at the time when they are to treat with their Patient, or to direct for him.

O Lord, the Giver of Health and all good things, let thy Wisdom, I beseech thee, instruct my Judgment in order to the Health and Recovery of thy Sick Servant, who now next to thee commits him (or her) self to my care, and succeed my Directions with thy Benediction, for Jesus Christ his sake. Amen.

When you enter into the Sick Persons Chamber Ejaculate thus.

Peace (O Lord) and Health be unto this Sick Person, through Jesus Christ.

Raise him (or her) up again (O Lord) that we may reward thee with Praises and Thanksgivings. Amen.

Finis Partis Prioris.

The Christian
PHYSICIAN.

The Second PART.

By H. A. *M. D.*

Non magna loquimur, sed vivimus. Quanto plus, & melius scis: tanto gravius inde judicaberis, nisi sanctius vixeris.

Gerson. De Imitatione Christi.

LONDON,
Printed by *T. James* for *William Leach* at the *Crown* in *Corn-hill.* 1683.

The Christian PHYSICIAN.

The Second PART.

TO THE

Right Honourable the Lady

LÆTITIA ISABELLA

Counteſs of RADNOR.

MADAM,

THis following ſmall Treatiſe comes to beg your Honours ſhelter and acceptance, which if it be ever ſafe, I am very certain it muſt be with your Ladyſhip, who (without flattery) are ſo generally known to be the Patroneſs and Protectrix of all that is Pious and Vertuous, that I can never in the leaſt doubt of it till even Vertue it ſelf comes to want a Patronage. I dare not, nay indeed I cannot tell the World how much you deſerve that Title, it being a Task too difficult far for my undertakings (for who can paint the Heavens) beſides I am ſo well acquainted with your Ladyſhips Temper, that I know your Noble Mind loves the ſubſtance only, not the outward ſhew; and delights more in being Vertuous, than in appearing or being known to be ſo; which makes me decline thoſe praiſes which really and deſervedly your Vertues call for. —— I cannot in the leaſt think that your Honour ſtands

in

in need of any of those following Helps and Directions, your whole life being indeed nothing else but a Map or Transcript of Piety, and had I consulted your Ladyship, I know they would have been much more compleat; however (at least I hope) it may contribute some assistance to them who have not better advice. And being to make this publick, I know no person that I have so many Obligations to dedicate it to as your Ladyship; and having nothing better to present by way of an acknowledgment, I hope your Ladyship will not refuse to accept this (though of a small value) from

Your Honours most Faithful and

most Obedient Servant

From Newcastle upon Tine, Nov. 2d. 1682.

Henry Atherton

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THE

PREFACE.

HAving *in the former Treatiſe* (*I hope*) *ſatisfied all rational perſons concerning the Exiſtence of a* Deity, *it will* (*I judge*) *naturally follow, that this Deity is to be Worſhipped*; *I ſay* Naturally, *becauſe I never read of any of the* Heathens *who acknowledged gods, but they paid them homage and adoration*: Qualeſcunq; ſunt (*ſaith* Cicero *in his Book* De Natura deorum, *after he had reckoned up the variety of gods*) hos deos & venerari, & colere debemus. *Whatſoever they are* (*if we own them gods*) *we ought to honour and worſhip them. Nay* He, *though a* Heathen, *goes farther*, Cultus autem deorum eſt optimus, idemq; caſtiſſimus atq; ſanctiſſimus, pleniſſimuſq; pietatis, ut eos ſemper pura, integra, incorrupta & mente, & voce veneremur. *For indeed the worſhip of the gods is*

beſt

best of all, most pure, most holy, and most full of Piety; and he advises, that when we worship them, it should be always with a sincere honest Heart, and undefiled Tongue.

There are many ways by which God may be worshipped, but that which I only intend to mention here, is by Prayer and Invocation, which I shall not curiously dissect neither into its various parts; but only tell you, that this being a part of Gods Worship, those that own his Existence, and their dependance upon him, are indispensably obliged to pay him that so easie Tribute and Adoration.

Prayer is the great duty, and greatest priviledge of a Christian: By it we have intercourse with Heaven, and bear a part with Angels, and beautified Spirits. It is the Medium by which we discover all our wants and necessities unto God: the Key to unlock Heaven, and draw down all Blessings spiritual and temporal upon us. Is any Man Afflicted? let him Pray. Doth any Man lack Wisdom? Let him ask of God, who giveth to all Men liberally, and it shall be given him. Therefore seeing it is so much our interest

James 1. 5.

as

as well as our priviledg and duty, let us not be wanting to our ſelves in it.

You will find in the following Sheets, a ſmall Manual of Directions *and* Devotions, *which (as by the homelineſs of the dreſs, you may eaſily ſee) were compoſed only for my own* private uſe *and* addreſſes, *and never intended that* they *ſhould as much as peep out of my* Cloſet door. *And now I ſhall not tell you (as many do) that they were preſs'd out, or extorted from me by* importunity *of* Friends, *or the like; but indeed (after a little pauſe and conſideration with my ſelf) they came out voluntarily; hoping at leaſt they may have ſome good influence on ſome or other, either for Direction, or Encouragment to a* Holy Life; *and if not, they will only remain uſeleſs to others, as they did before in my* Cloſet; *and yet however I ſhall have this ſatisfaction in my own Conſcience, that I intended them well, and I hope the* purity *of the* Intention, *will ſome way ſanctifie the* Action, *and procure* Acceptance *if not with* Men, *yet with* God.

I am very ſenſible of the moſt excellent and unparallell'd compoſure of the Liturgy *of our* Church, *for all publick*

and most *private concerns*; *and how the deficiency of this as to particular wants (if any such be) is supplied by the incomparable Authors of the* Whole Duty of Man, Practice of Piety, Method of Private Devotions, Devout Christian, *by* Bishop Taylor, *and many other worthy and* pious Persons, *whose Shoes I am not worthy to bear (out of some of which you will find several* Collections *in the following pages.) But yet give me leave to cast in my Mite too, and take in good part my weak endeavours also, which probably in some things may be more particular than what you meet in them: Neither dare I (being a Laick) prescribe them as Forms for others, but only acquaint my* Reader *that they are such as I use my self, and may perhaps be beneficial to him upon the like occasions. These I know are very defective too, and as he grows more prolifick in Grace, so he will be able to supply my defects by a new Additament of his own: And if these may give any such encouragement, or have any good effect upon any one, I have my aim, and shall think my self well recompenced for my Studies.* Hic Rhodus, hic saltus.

I know this little Tract will fall into the hands of many a Momus, *who will either carp at, or deride it. The Learned will perhaps think it impertinent or at least not dainty enough for their curious Palats; and the looser vulgar taunt and scoff at it: This is the best usage I can expect it shall meet withal in this prostigate Age, but however I doubt not but amongst sober and pious Christians it will find better entertainment, which will make me dis-esteem the Censures of the one, and the revilings of the other; it being my design to gratifie, not the most but the best.*

Directi-

Directions how to ſpend every day in the Fear of God.

EVery Morning as ſoon as thou awakeſt out of Sleep, endeavour to get thy Soul Affected with the Majeſty and Mercy of God: Conſider his Power that he was able to raiſe thee again, and his Goodneſs, that he would not ſuffer thee to ſleep in death: his Mercy, that he hath carefully defended thee (and thine) from the many ſad Caſualties and Accidents which might have juſtly fal'n either upon thee or them, by reaſon of your Sins; and then lift up thy Soul to God in theſe or the like ſhort Prayers or Ejaculations.

O Almighty God, who haſt in thy Mercy awak'ned my Body out of Sleep, ſo I beſeech thee by thy grace, awaken my Soul from the ſleep of Sin, and grant I may ſo walk before thee this day, and all the days of my life hereafter, that when the laſt Trumpet ſhall awaken my Body out of the Grave, I may riſe to the

Life Immortal through Jesus Christ.

My Voice shalt thou hear in the Morning, O Lord, in the Morning will I direct my Prayer unto thee, and will look up.

I will sing of thy Power, yea I will sing aloud of thy Mercy in the Morning, for thou hast been my Defence and my Refuge, in the time of my Trouble.

My Soul desires to wait for thee, O Lord; more than they that wait for the Morning: O God therefore be thou merciful unto me, and bless me, and cause thy Face to shine upon me. O fill me with thy Mercy this Morning; so shall I rejoice and be glad, even all the days of my life. So teach me to number my days that I may apply my Heart unto Wisdom, when I awake up I am ever with thee.

Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the ginning, is now, &c.

Then have an especial care that no vain, filthy, or impure thoughts, have any entertainment within thy Breast; but if any such endeavour to crowd themselves in, presently discard them with

with deteſtation and abhorrency; remembring that the Firſt Fruits belong to God, and he ought to have the r ime of all thy Thoughts; then caſt thy ſelf out of Bed, and whiles thou art dreſſing thy ſelf, deſire God to cloath thee with the Righteouſneſs of his Son Chriſt Jeſus, and uſe the following Ejaculations.

O Lord grant that I may put on the whole Armour of God, that I may be able to ſtand againſt all the Fiery Darts of the Devil.

Above all things, O Lord, give me the Shield of Faith, the Breaſt-plate of Righteouſneſs, the Sword of the Spirit, the Girdle of Verity, the Helmet of Salvation; and let my Feet be ſhod with the preparation of the Goſpel of Peace.

O grant that I may put on the Lord Jeſus Chriſt, and make no Proviſion for the Fleſh, to fulfil it in the Luſts thereof.

Before thou art throughly dreſſed, kneel down by the Bed-ſide, and ſay,

In the Name of the Father, and of the the Son, and of the Holy Ghoſt, prevent me O Lord in all my doings with thy moſt gracious Favour, and further me with thy continual Help, that in all my works begun, continued, and ended in

thee, I may glorifie thy holy Name, and finally by thy Mercy obtain everlasting Life, through Jesus Christ our Lord. Amen.

Our Father which art in Heaven, &c.

On Combing your Head or Plaiting the Hair, you may use such Ejaculations as these.

Grant O Lord, my Ornament may not be that of the Hair, but that of a lowly, meek, quiet and humble Spirit. Let it not be that of the outer, but of the inner and hidden Man of the Heart.

Make me a clean Heart, O God, and renew a right Spirit within me.

While you are Washing, you may Ejaculate thus:

O Lord wash me throughly from mine Iniquities, and cleanse me from my Sin.

O cleanse me from all Filthiness, both of Flesh and Spirit. Not only my Hands and my Face (O Lord) but my Heart also.

Purge me with Hyssop, and so shall I be clean, O Lord wash me, and I shall be whiter than Snow.

I am unclean, I am unclean, but O Lord if thou wilt, thou canst make me

clean;

clean; O touch me, and ſay, I will be thou clean.

Being now compleatly dreſs'd, withdraw to thy Cloſet or place of Retirement, and there lift up thy Soul to God in this, or the like manner.

O Lord I beſeech thee, let thy holy Spirit direct me how I may ſpend this day moſt of all to thy Glory, and my own and others benefit. And then ponder a while on the buſineſs of the day, and conſider what ſins either thy natural Temper, Buſineſs, or Company, may moſt ſubject thee to; to what dangers thou art moſt liable, and what opportunities thou art like to have either of doing God Service or thy Neighbour good: Againſt the former implore Gods Aid and Aſſiſtance, in a particular Petition (which you may find a convenient place to inſert in your Morning Devotions) and alſo Arm your ſelf beforehand with Reſolutions and the beſt Means you can to prevent them; that ſo you may avoid the occaſions of Sin. And for the latter, reſolve to embrace all opportunities for the diſcharge of your Duty; and then uſe this Ejaculation:

Thus, thus (O Lord) I purpoſe by thy Grace to ſpend this day; O be thou

pleased to be present with me by the preventings and assistings of thy Grace and Holy Spirit, that so I may perform what I intend, to the Glory of thy Name, the discharge of my Duty, the benefit of others, the comfort of my own Soul here, and everlasting happiness hereafter in and through Jesus Christ.

Let thy Grace be sufficient for me.

Consider also seriously what Sins have passed from thee since thy Evening Devotions.

Being thus prepared, take Gods Holy Book into thy hands, yet not without Reverence, and to put a distinction between this and other Books, it will be commendable if thou uncover thy head in the reading of it, or stand up (even the Heathens pay it Reverence, the *Jews* hear the Law with Adoration, and the *Turks* kiss the *Alcoran*) thou maist also use one of these or the like Ejaculation, or the Collect of the second Sunday in *Advent*.

Assist me, I pray thee, O Lord with thy Holy Spirit, in the reading of thy holy Word; enlighten the Eyes of my Understanding, that I may understand the same; give me a retentive Memory and Grace to reduce the same into Practice,

ctice, *in my Life and Converſation*, hrough *Jeſus Chriſt my Lord and Savi-our.* Amen.

Open thou mine Eyes, O Lord, that I may ſee the wondrous things of thy Law.

Bleſſed art thou, O Lord, O teach me thy Statutes.

O Lord ſanctifie unto me my preſent Reading and Meditations, for Jeſus Chriſt his ſake.

Then read that portion of Scripture, hat is either accommodated to the day, or moſt fitted for your own condition, nd that with much ſeriouſneſs, atten-ion, and particular application of it o your ſelf: When you have ended, uſe the common Doxology, of *Glory e to thee, O Lord.*

Then re-collect what things obſerva-ble you have met with in your reading, nd ſpend ſome time in Meditation of hem, and conſider what uſe you may fterwards make of them, either to ncourage to Vertue, or deter from ice: without this Poſt Meditation, ou will reap no more benefit by this alutary Word, than a Body by the re-eption of the moſt nutritious Aliment, hich is not well digeſted in the Sto-mach:

mach: Nay, as this will be apt to turn into Crudities and Diſeaſes to the Body, ſo will the other prove fatal to the Soul; and that which ſhould have been the ſavour of Life unto Life, will be nothing elſe than the ſavour of Death unto Death. Meditation being ended, betake your ſelf decently and reverently to your knees, and with great fervency offer up your Morning Devotions unto the Throne of Grace; which being done, follow your lawful Studies or Employments, ſtill having an awful ſenſe of Gods Omnipreſence. But if you be a Maſter of a Family, then call your Family together, and let they as well as you, ſerve the Lord. Read a Chapter unto them, and Pray again with them, before you diſmiſs them to their buſineſs. And if you live in a place where Publick Prayers are Celebrated, and your manner of Life be ſuch, that you can without conſiderable inconveniences diſpenſe with it; think your ſelf not excuſed from the Prayers of the Church in the Congregation. At Noon, when you ſee the Table ſpread, you may meditate concerning Gods Mercy and Bounty toward thee and all mankind, and uſe thoſe (or the like) Ejaculations hereafter

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preſcribed for that purpoſe; and then receive the good Creatures of God with an hearty deſire of his Bleſſing, Moderation and Thankfulneſs; remembring that every Creature of God is good, and not to be refuſed, if it be received with Thankſgiving; and that it is ſanctified by the Word of God, and by Prayer. [At any other time, beſides at Set Meals, venture not to eat or drink without craving a Bleſſing and returning Praiſe, at leaſt by Ejaculation.] After a little Diverſion return to thy Cloſet, read a Pſalm or two, meditate and follow *David*'s Example, by offering up a *Meridian Sacrifice* of Praiſe and Thankſgiving in the following, or like Method. Then betake thy ſelf again to thy Employments or Studies, and be diligent in them.

At Four in the Afternoon, if thy occaſions permit (as there are but very few who can not ſpare ſo much time, if the heart be inclin'd; for thou maiſt do this in the midſt of thy buſineſs, and make thy Cloſet in the very Street) uſe ſome of the following Ejaculations, either as thy Devotion or particular neceſſities prompt thee to.

If there be again any Publick Prayers,

if

if thou be not a Man of Employment and Business, omit them not. Use the same Meditations again at Supper, as before at Dinner; and after Supper, if the time of the Year or Season permits, walk into the Fields, and there contemplate and admire the wonderful Works of God, the strange Effects of his Wisdom, exhibited to us in the variety of Plants, their decorous Order, exact Symmetry of Parts, and the like. *Præsentem narrat quælibet herba Deum.* Let thy Soul say, *O how marvellous are thy Works, O Lord, in Wisdom hast thou made them all: The Earth is full of thy Riches: Who can express the noble Acts of the Lord? Or shew forth all his praise,* &c?

And if you use any Recreation, have an especial care, first, that it be not unlawful, or with evil Company, next that it be not immoderate, and take up too much time; but that it may be such, as may either tend to the health of thy Body, or refreshment of thy Mind; that so thou may'st be the better disposed either for the Service of God, thy Neighbour, or thy Self: And because we are too apt to be led by Sense, and to forget God in our Mirth, thou may'st often

lift

ift up thy Soul to God, to ſet a Watch
efore thy Mouth, and to keep the door
f thy Lips; and take care that no lying,
ain-glorious Jeſting, frothy or idle
Diſcourſe proceed from thence; conſi-
ering that thou muſt give an account
f every idle word as well as ſinful a-
tion: Keep always a Religious ſenſe of
od in thy Soul, and let no ſenſual plea-
ure or delight ſtain thy innocency.

When the time for Reſt draws nigh,
etire to thy Cloſet, caſt off as much as
hou canſt all worldly thoughts, and uſe
heſe or the like Ejaculations.

Let the words of my Mouth, and the Meditations of my Heart be now and always acceptable in thy ſight, O Lord, my Strength and my Redeemer.

O Lord I beſeech thee, bring into my remembrance the Sins of the day paſt, whether of Omiſſion or Commiſſion, whether of Thoughts, Words, or Actions, that ſo I may humbly confeſs them before thee, and find favour at thy Hands for the pardon of them in and through Jeſus Chriſt: And alſo I humbly pray thee, the mercies of the Day paſt, whether Spiritual, or Temporal, that ſo I may in ſome meaſure offer unto thy Divine

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Majesty that praise which is due unto thy Great and Glorious Name for them. Then reflect and consider how you have spent the Day, in what Company you have been, how you have discharg'd your Duty in your Place, Relation, or Calling; and how you have in all things behaved your self: And if any Sin beyond the common frailties of Nature hath passed from thee, keep a Diary of it, that thou mayest repent it over again, on thy Fast Days, or before the Sacrament.

And that you may not think this Task and Discipline too severe, (to speak nothing of the common practise of pious Christians) even Heathen *Philosophers* took this Course, *Pythagras*, *Seneca*, and *Plutarch*; yea the poor barbarous *Indians*, as *Apuleius* reports, used to call themselves to a daily account of the good and evil of the day: and how much greater obligation lies upon us Christians (besides the serenity and tranquility of mind every Man feels by such short reckonings with God Almighty) I leave to every Man piously inclined to consider: And that thou mayest do this the better, after a general survey of thy Company, Actions, and the like; in particular examine if thy thoughts

have

have not been vain, peeviſh, uncharitable, or unchaſt? Whether they have been ſo holy or at leaſt ſo innocent as they ought to have been, *&c*? If thy words have not been vain and empty, raſh and inconſiderate? Whether no fooliſh ſpeaking, or jeſting, lying, or frothy and corrupt Communication, hath proceeded out of thy Mouth? Whether thou haſt not ſlandered or back-bitten thy Neighbour? Whether thy words have been mix'd with that Grace, Diſcretion, tending to Reprehenſion and Edification, as they ought to have been?

Whether thy Actions have not been unweighed and inconſiderate? Whether thou haſt had purity of intention in them? Whether thou haſt been ſo temperate, ſo chaſt, ſo careful of ſpending thy Time and Eſtate, as thou oughteſt to have been? Whether thou haſt diſcharged thy Duty in thy Calling, as thou ſhouldeſt, or whether thou haſt omitted any Duty, which thou oughteſt to have perform'd, and haſt had opportunity for? Where thou haſt been faulty, confeſs it humbly to God, and annex this ſhort Ejaculation, *Lord be merciful to me a Sinner*: And venture no

more

more to ſleep in thy ſins unreconciled to God, than thou would'ſt to die ſo; for, for ought thou know'ſt, thou maiſt now ſleep in Death, and never ſee the dawn of another day.

Then ſeriouſly and thankfully conſider alſo the Mercies of the day paſt, both ſpiritual and temporal, which may be commonly ſuch as theſe; delivering thee from thoſe many ſad caſualties and accidents, which might juſtly have faln upon thee, by reaſon of thy Sins; refreſhing thee plentifully with his good Creatures: bleſſing thee in thy Studies, Labours and Undertakings; giving thee leave to lift up thy Soul to him by ſome (tho weak and imperfect) Prayers and Praiſes; and alſo preſerving thee (if it hath ſo happen'd) from any preſumptious ſin, into which thou would'ſt certainly have fallen, had not God's reſtraining Grace prevented thee, &c. Then ſay, *Not unto me, not unto me, but unto thy Name be the praiſe: Bleſſed be the Lord God, which daily loadeth me with his benefits, even the God of my Salvation, and bleſſed be the Name of his Majeſty for ever.*

Then read a Chapter in the *New Teſtament*, meditate on it, and then im-

mmediately before you Addreſs your ielf to God by Prayer, to help your Devotion, conſider that God is a moſt Holy God, that he will be ſanctifi'd of all them who draw near unto him; that nothing but what comes from the ground of the Heart is accepted by him, and that only the Fervent Prayer is effectual and prevails with him: how great need you have of thoſe things you ask, and that for ought you know, this may be the laſt time you may have an opportunity of putting up any Petition unto him. Then draw near unto God in Faith, and in Humility, in a ſenſe of his great Majeſty and thy own Wretchedneſs and Miſery. In the entrance to thy Prayer, earneſtly deſire the Aſſiſtance of Gods Holy Spirit, and have a care to keep out all vain and wandring thoughts. In the cloſe of thy Prayer, remember to give God thanks for that gracious opportunity vouchſafed thee, for that ſtrength of Body and Aſſiſtance of his Holy Spirit, which he hath been pleaſed to afford thee in the performance of thy Duty; and deſire him for the continuation of the ſame Mercies, to pardon the Frailties and Imperfections of thy Holy Duties,

and to do more abundantly for thee, than thou art able to ask or think, &c.

This being done, prepare thy ſelf for thy Bed, unleſs thou art *Major Domo*, Maſter of a Family, and then call thy Family together, read unto them, or cauſe them to read a Chapter or two, and afterwards Pray with them; and be not unmindful to adapt thy Prayers as near as thou canſt to their (as well as thy own) particular wants and neceſſities, which by having an eye over them, thou mayſt without any great difficulty, obſerve and know.

As thou art putting off thy Cloaths, Meditate that it will not be long before thou put off thy Body alſo: Beg of God therefore (by Ejaculation) that when this Earthly Tabernacle of thy Body ſhall be diſſolv'd, thou mayſt have a building with God, not made with hands, but Eternal in the Heavens; and that when thy Body ſhall lie down in its Bed of Darkneſs, thy Soul may paſs into the Regions of Light, and dwell with God for ever more, through Jeſus Chriſt. *Amen*

After thou art in Bed, uſe theſe or

he like ſhort Prayers or Ejaculati-
ons.

I will remember thee in my Bed, I will think upon thee in the Night Sea-ſon.

At Midnight will I give thanks to thee, becauſe of thy Righteous Judg-ments.

O Lord deliver me from the place, works, and ſpirits of Darkneſs: O Let me not walk in the Night of Sin, leſt I ſtumble and fall: In the midſt of Dark-neſs, and the ſhadow of Death, O Lord be thou my Light.

Give thy Holy Angels charge over me, to keep me in all thy ways, and be thou, O bleſſed Saviour unto me, both in life and death advantage.

I will lay me down in Peace, and take my reſt, for thou Lord only makeſt me dwell in ſafety.

Conſider and hear me, O Lord my God; Lighten mine Eyes, that I ſleep not in Death.

Into thy hands I commend my Spirit, Soul, and Body; for thou haſt redeemed them, O Lord, thou God of Truth.

Glory be to the Father, and to the Son, and to the Holy Ghoſt. As it was in the beginning, is now and ever ſha-ll, &c.

If any time remains before ſleep ſeizeth on thee, you cannot do better than to ſpend it in Meditation of ſome portion of that Scripture, which you before read.

If you awake in the Night, fill up the *Chaſms* and Intervals, with ſhort Prayers, Ejaculations, or Meditations, upon the four laſt things, Death, Judgment, Heaven and Hell. *So ſhalt thou ſleep and awake with God, yea thy ſleep ſhall be ſweet, and no dangers of the Night, or Spirits of Darkneſs ſhall terrifie thee:* So ſhalt thou be in a continual expectation of the coming of thy deareſt Lord, that if he call for thee at Morning, or at Evening, at Midnight, or at Midday; at the third or fourth Watch, thou wilt be found prepared for his coming; thou wilt lay thy head down in the duſt with joy, reſt in hope, and at length riſe to a glorious Immortality, which will make an ample Compenſation for theſe thy pains and ſervices.

Prov. 3. 24.

Of a Private Faſt, and Directions for it.

FAſting in its Definition, I take to be nothing elſe but an abſtaining from our lawful Food, upon a Religious account; which although it be no where in Scripture injoyn'd ſimply for its own ſake, yet if we conſider the many advantages of it, in order to the benefit of our Souls, we ſhall not think the Commands of the Church and the Practice of the Primitive Chriſtians too ſevere and inimitable.

The Jews faſted twice every Week, *ſc.* Tueſdays and Thurſdays, concerning which is the boaſt of the *Phariſee*, *Luke*, 18. 12. and the Chriſtians have not come behind them, and the Sabbath being for good Reaſons altered, they have obſerved Wedneſdays and Fridays for a Religious Faſt; which days are taken notice of by *Tertullian*, and called *Dies Stationarii*. But alas, we that now live in this profligate and degenerate Age, are ſo far from following the

steps of pious Antiquity, or the Commands of our Holy Mother, the Church, that if we set apart a Day for this purpose, once in (a quarter shall I say before the Sacrament, or (a year rather, we think we have sufficiently deny'd our selves, and discharg'd our Duty! But certainly did we seriously consider, and put a due estimate upon the great Emoluments and Advantages of this Holy exercise, we should not be so remiss and negligent in it; which I shall in the next place give you a taste of.

1. And first of all, Fasting is very instrumental to all Acts of Devotion, for seeing there is so near an affinity between the Soul and the Body, the former using the Organs of the latter for its Operations, and for the most part follows the Temperament of it, it cannot be when the Body is stuff'd even to Satiety, and clog'd with a Load of indigested Humours, that the Soul should be so active and vigorous as at other times, and mount with those Wings of Devotion, with that Zeal and Affection towards Heaven, as when it is freed from that Burthen, which still presses it down to the Earth: And if there were no other reason to be given

for

for it, every good Christian's own Experience will sufficiently evince the Truth of the Assertion.

2. Fasting is very instrumental in order to our humilation for Sins past, and subduing of Lusts for the future.

Such is the misery of Mankind, That whilst we are driven by an indispensable necessity to Eating and Drinking, that we may support our frail Beings, we also by the same Act cherish and foment our Vices. Our Flesh is apt to be too rebellious, and we find a Law in our Members constantly warring against the Law of our Minds, and leading us Captive at will: Now fasting is the Soul's Physick, and there is no better way to tame this Monstrous Panther, than by substracting that *Pabulum* which nourishes and feeds it. This course Holy *David* took, he wept and chastened himself with Fasting, and many of God's Children imitate his Example; and no doubt when it is performed with good ends and designs, as it is an act of Austerity and holy Revenge upon our Selves, so by God's Mercy it will procure that Mortification, that we aim'd at by it, and we shall find either the Temptation removed, or God impowering us from

on High with Grace ſufficient to withſtand it.

3. It is very profitable and inſtrumental for the removing or prevention of Judgments, and that either particular upon thy Self, Family, or Friends, or National. *Abab* though a wicked King, yet becauſe he faſted and humbled himſelf before God, tho poſitive Judgments were denounced againſt him, he receives a Suſpenſion of them in his days; 1 *Kings* 21. 27, and 29. and tho *David* found not that effect when he faſted for the Child, 2 *Sam.* 12. 16. becauſe his Sin was notorious and ſcandalous, and God would have the puniſhment as publick to; yet it is manifeſt that *David* expected it, and thought that the readieſt way to attain it.

The Heathen *Ninevites* ſucceeded in their Faſt for the removal of a general Judgment upon the whole City, *Jonah* 3. 5. they proclaimed a Faſt, and in the tenth verſe you have the good ſucceſs of it, God repented of the evil that he had ſaid he would do unto them, and he did it not.

Laſtly, Faſting is very ſeaſonable, when we have any extraordinary thing to beg of God.

I do not give much Credit to the many Stories amongst the Romish Credentials, and what great things have been done by Prayer and Fasting, but we have a much surer Word of Propheſie: we know what the effect of *Heſter's* Fast was, *Eſther.* 4. 16. how she obtained her requeſt for the deliverance of the *Jews.*

We know that when *Paul* and *Barnabas* were to be ordained *Apoſtles*, there was Fasting as well as Prayer premiſed, *Acts* 13. 3. Therefore if we have any Internal Mercy or Grace to deſire of God, or if we have any extraordinary External Bleſſing to implore at his Hands, let us unto our Prayer joyn Fasting alſo.

One Emolument more I will (by way of ſurpluſage) ſubjoyn, which probably with ſome ſort of perſons may be more perſwaſive than all the reſt, and that is the advantage of it upon the Score of Health.

In moſt Conſtitutions, when the Stomach does (as it were) keep Holy day, and is not charg'd with a new load, or taken up with the concocting of new Food, it hath time to digeſt Crude and Superflous Humours, which oppreſs it, and ſo after Concoction either manifeſtly evacuates, or inſenſibly diſſipates them;

them; ſo that *that* which could not be before digeſted by a full Stomach, is now effectually performed by an empty one. All the ways and paſſages of the body are by this means rendred open and ready for Excluſion. Faſting powerfully opens Obſtructions, makes Reſpiration more Free and Eaſie, and the Mind and all the Senſes more chearful, quick and vegate. Faſting is not onely the Phyſick of the Soul, but the Body too: Many Diſeaſes have been by this prevented, many cured. Hence that of *Fernelius: Quos igitor morbos inedia non ſuſtulit, Medicatione curato.* So that you ſee if we had nothing elſe in Proſpect but our own Health, Faſting (or rather in this ſenſe Abſtinence) ſeems moſt fit and reaſonable.

It will be impoſſible for me to preſcribe to every one, how often they ought to faſt: Every Man's piety, and his neceſſary occaſions muſt inſtruct him in the frequency of this Duty. From thoſe who labour, and are bound in the Sweat of their Brows to procure a Competency for themſelves and their poor Family, little of this Duty is expected. However ſeeing they ought to ſeparate ſome time before the receiving of the

Holy

Holy Sacrament, for Examination of themſelves, Prayer and Preparation, they cannot do better than add Faſting alſo. But for thoſe who are not under ſuch indiſpenſible neceſſities, and have any tolerable leiſure, their Piety certainly may well prompt them to ſet apart one Day every Week for Faſting, Calling themſelves to an Account of their Sins, Humiliation and Prayers unto God for Pardon, Preventing or Strength'ning Grace.

It is Obſerved even in the outward affairs of this World, that thoſe who keep the cloſeſt Accounts, thrive beſt; and though there be a Day-Book (as they call it) in which they ſet down the Debentures of every Day, yet once in a Week (at leaſt) theſe are all ſumm'd up, and put into a better Form in the great Shop-book, that they mey be found and review'd upon all occaſions: Thus ought the Spiritual Merchant do likewiſe; though he examines himſelf every day for the Sins thereof, yet he ought to have other particular days to look them over again; that ſo having a few of them altogether, it may make him more humble, more penitent.

If thou therefore art a Man of leiſure, and

and God hath wrought in thy Heart to ſet apart one Day in a Week, thus to humble thy ſelf before him, to be reconciled to, and to be at peace with him, and thy own Conſcience, thou haſt thy liberty to chooſe which Day of the Week thou wilt for this purpoſe: only give me leave to inform thee, That it hath been the Practiſe of the Primitive Chriſtians (and that not without ſome reaſon) and it is the Command of our Church too, to ſet a part Friday for that purpoſe, as being the Day of our Bleſſed Saviour's Crucifixion; which was thus long obſerv'd by the Chriſtians after his Paſſion. Others chooſe rather *Saturday* for that Action, which was likewiſe kept as a Faſt by the Chriſtians who bewailed our Saviours abſence, he now lying in the Grave. And others obſerve the ſame day, becauſe it may ſerve as a preparation to the Lords Day, which may be beſt ſanctified, when ſome Preparatory Religious Acts have gone before, caſting off the Cares and Thoughts of the World before-hand, that they may attend upon the Lord without diſtraction.

Either of theſe I judge convenient enough, neither do I think it neceſſary

to

to bind you to either of them ; Prudence and your own occaſions muſt preſcribe to you in this: However this is my Cuſtom, I always deſign *Fryday* for my Faſting day, becauſe if by any Interpoſition of Friends, or Company, or accidential Buſineſs, I am then hindred from my Deſign, I may have the benefit of another Day ; *i. e.* Saturday, to perform my Devotions in.

You may alſo perhaps ſee cauſe to ſet apart a particular day (or days) in a year to humble your ſelf for any great or capital Sin that day committed ; or to praiſe God for any great mercy or deliverance that day received.

And that you may perform this Exerciſe the better, I ſhall give you ſome particular Rules or Directions for it.

Rules for a Religious Faſt.

THe Evening before you faſt, inſert ſome ſuch Petitions as theſe (by way of preparation) into your private Prayers.

O bleſſed God, to whom all hearts are open, and all deſires known, and from whom no ſecret is hid: I could not think

think a good thought, unleſs thou hadſt firſt infuſed it into my Soul, much leſs can I perform any good Action that might pleaſe thee: I moſt humbly beſeech thee, that as by thy ſpecial Grace preventing me, thou doſt put into my Mind good deſires and intentions; ſo by thy continual help, I may bring the ſame to good Effect: To that end, I beſeech thee, cleanſe the thoughts of my Heart, by the Inſpiration of thy Holy Spirit, and give me ſuch a preparation of Soul, as may qualifie me for the Duties of the enſuing day; and grant that I may perfectly love thee, delight in thy ſervice, and worthily magnifie thy holy Name, through Chriſt Jeſus our Lord.

The Morning being come, conſider what neceſſary buſineſs you have to do that day, and diſpoſe as prudently of it as you can, that it may not interfere with your Holy Exerciſes of Religion, when you begin upon it: And if any ſuch be, you may do well to diſpatch it in the Morning. In your private Morning Devotions, be not unmindful to continue your Requeſts unto God, for his aſſiſtance in the Duties of the day, in theſe or the like Expreſſions, which you

you may find place to insert among your other Petitions.

O Most gracious God, thou hast been pleased to discover unto me my Duty, and hast given me an hearty desire to perform the same: But, O Lord, I know without thee, I can do nothing, but through thine assisting Grace, I shall be able to offer up such a Sacrifice this day as may be well pleasing and acceptable in thy sight: Let that Grace, O Lord, be sufficient for me, to quicken my Devotions, to kindle my Zeal, and to work in me a Godly Humiliation for all my past Sins, together with stedfast Resolutions of forsaking them for the time to come: And tho, O Lord, I know thou hearest not Sinners wilfully resolved to persevere in their Sins, yet thou wilt hear those that confess and abandon them. Hear me therefore, O Lord, in the multitude of thy Mercies, even in the Truth of thy Salvatin, and remove my Sins from before thy sight, that they may not hinder good things from me this day, but set them full in mine, and let them ever be before me, that I may not only confess them with an humble, lowly, penitent, and obedient Heart, but

also actually forsake them; that so I may obtain forgiveness of the same, by thy infinite goodness and mercy, in and through Jesus Christ. Amen.

Another to this purpose, out of the *Method of Private Devotions.*

O *Lord, who seest the purposes of all Hearts, and hast been privy to the Intentions of thy Servant, touching calling himself this day to an account of his ways, and humbling himself before thee for all his Transgressions (and rendring thee praise and thanks for all thy Mercies.) Be thou in Mercy present to me by the preventings and assistings of thy Grace, that I may with a true Heart and contrite Spirit perform what I intend. Grant that no worldly cares or business may so take off my mind from thee, but that I may be able forthwith to return and without distraction, to imploy my whole Soul in my designed Devotions; to the Glory of thy Name, my own amendment and comfort here and everlasting Blessedness hereafter, and through thy Son Jesus Christ my Lord.* Amen.

1. Fir

1. First abſtain from all Food and Suſtenance (unleſs thou art of a weak and valetudinary temper) until the Solemnity be over: If thou art, if thou eat and drink ſparingly, with a deſign only to ſtrengthen thy ſelf, the better for the carrying on of thy Duty; I think thou haſt not broken thy Faſt: The Faſt it ſelf being not injoyned ſo much for its own ſake; but as it is a help and furtherance to other Duties.

2. Have a care that you do not only faſt from Meat, but from Sin alſo; for if you abſtain from the former, and not from the latter, it is a great Argument of your Hypocriſie, and that your Righteouſneſs doth not exceed that of the *Scribes* and *Phariſees*, who faſted to be ſeen of Men; *Matth. 6. 16.* and are promiſed their Reward ſhall go no farther than that of Men too. This is not ſuch a Faſt as God hath choſen, or will accept.

3. Abſtain likewiſe this day from all gratification of your Senſes, from all Pleaſures and Recreations: This day you have deſign'd for condemning your ſelf for your ſins, for humiliation of your ſelf for them, and mourning over them, then how inconſiſtent will this be with

Mirth and Jollity? Altogether as great a Solœciſm as Muſick and Dancing at a Funeral: to have ſilence in the Kitchin, and the noiſe of Mirth in the Chamber, is a thing very indecent and incongruous.

4. Laſtly, let not Intemperance be either the Preface or Concluſion to your Faſt, leaſt the Faſt be ſo far from taking off your old ſins, that it be an occaſion to draw on new guilt.

Thus I have led you through thoſe previous Acts towards this Duty of Faſting: we now come more cloſely to the Exerciſes of it.

Being retired to thy Cloſet about Noon (thy mind being as much as poſſible disburthen'd of Worldly Thoughts) caſt thy ſelf down upon thy knees, and humbly ſay,

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen. *Prevent me, O Lord, in all my doings, with thy moſt gracious favour, and further me with thy continual help, that in all my Works begun, continued, and ended in thee, I may glorifie thy holy Name, and finally by thy Mercy obtain everlaſting life, through Jeſus Chriſt our Lord.* Amen.

Our

Our Father which art in Heaven, &c.

And then taking Gods Holy Book into thy hands, say:

Sanctifie unto me, O Lord, my present Reading and Meditations, that it may in some measure prepare me for that great Work I am now about: Take off my mind from all Vain and Earthly things, and inspire it with a holy Zeal, that I may with spiritual desires and affections perform this spiritual Duty, and grant that nothing may find admittance into my heart, but what shall readily submit to thy Laws and Discipline. Grant this, O Lord, for Jesus Christ his sake. Amen.

After you have spent half an hour in the reading of that portion of Scripture, which you have thought fit to select for this purpose, or that good practical book which you have made choice of, spend another half hour in digesting it, or Meditating upon it, and make particular applications of it to your self. This proximate preparation also you will find very necessary in Order to the calling of your Mind from Vain and Worldly thoughts, which without it, would be

too apt to Straggle, and be Distracted, and to fix and intend them on that Exercise which you are about. This being done, you begin again with Prayer, after this manner.

O *Lord, thou High and Holy one, whose glory is above the Heavens, and hast Thousands of Angels Ministring unto thee, and yet are pleas'd to humble thy self to behold the things that are done by us poor wretched Mortals here on Earth: In confidence therefore of thy mercy, I here prostrate my Self before thee, begging leave of thee that I may once more worship and adore thee, and be admitted into thy Service which is perfect Freedome: It is the unfeigned desire of my soul now wholly to attend upon thee, and to devote my self entirely to thy Service. I am come into thy presence to call my self to an Account for my Sins, with Sorrow to bewail them, most earnestly to deprecate thy displeasure for them, and to renew my Vows and Obligations to thee against them for the time to come; to acknowledg my dependance on thee, to praise thee for thy Mercies, and to make an absolute surrender of my self all the dayes of my Life unto thy Service; But*

alas

alas! O Lord! what am I? and what can I do without thee? I do not attempt this great Work, trusting in any power or strength of my own, but in the gracious assistance of thy most holy and blessed Spirit. O Gracious God, who hast promised to give thy Holy Spirit unto them that ask it, send it now down into my Soul, and let him bring into my remembrance (and convince me of) every Sin, and every Evil way: What I see not teach thou me: Search me O God and know my heart, O try me and know my thoughts, and see what way of Wickedness there is in me, and lead me in the way everlasting: Make the remembrance of my former sins bitter unto my soul; Work in me a compleat repentance for them, a loathing and abhorrence of them; stedfast purposes and resolutions of forsaking them for the time to come, and of making an entire resignation of my Self to thy service, that so I may obtain the pardon of them in and through Jesus Christ. O let not O Lord any of my former great and crying Sins, the breach of former vows and promises, my impenitency or obduracy, or want of suitable Affections for this holy Exercise, or any other thing, interpose be-

tween me and thee this day, to stop the current of thy mercy, or cause thee to hide thy Face from me in displeasure. But gracious God scatter all my Sins, which may be as a cloud to hinder my prayers from coming up towards thee, and thy mercies from coming down upon me, that so in the end of this my Duty, I may have an assurance of thy favour (which is better than life and all the comforts of it) I may have peace with thee, and peace in my own Conscience, and joy in the Holy Ghost: and receiving Power and Strength from thee, may run with chearfulness the ways of thy Commandments, and serve thee by a sincere, impartial, uniform obedience all the days of my Life, through Jesus Christ. Amen.

Those whose Piety may inlarge their Devotions, may here also fitly use the two Prayers of the Author of the whole Duty of Man for Sincerity and Contrition, which because all those perhaps into whose hands this Manual may fall may not have by them, I shall anon insert towards the end of it.

Then betake your self to a Serious and Impartial Examination of your self con-

concerning your Sins, and if you be a person who use your self to those periodical Returns every Week, your inquisition need go no farther than the preceding Week, (unless it be before every Sacrament, when it may be necessary to renew your Repentance for the Capital Sins of your whole Life) you may begin with reflecting upon the spending every day of the week, where you were, in what Company, and what your Business, or the like; which will be apt to afford you fresh remembrances of your Sins, and then (if you please) you may first consider and examine what your thoughts have been, wherein they have been exorbitant and sinful, what the bent and inclinations of your heart have been, and how you have endeavoured to suppress the evil, and to cherish the good; and when you have found them, humbly confess them, and lift up your Soul to God in this Ejaculation: *Lord be merciful to me a Sinner.*

Consider next your Words, Whether they have been Vain, Idle, Corrupt, Lying, Detracting, Uncharitable, Passionate, or the like? Whether they have been mix'd with that Grave Discretion, tending to Reprehension and

Edification, &c? And then after Confeſſion annex the former Ejaculation: *God be merciful*, &c. Laſt of all Examine thy ſelf ſtrictly alſo concerning all thy Actions, thy Violations of the Firſt and Second Table, thy Sins of Omiſſion and Comiſſion towards God, thy Neighbour and thy Self: Examine how thou haſt ſpent thy time, reſiſted Temptations, or compli'd with them, and what the circumſtances of aggravation have been; then humbly confeſs them: Endeavour to Work your heart to a true Sorrow and Contrition for them: Be angry with your ſelf that you ſhould be ſo baſely led away by the corruptions of your Nature and the pleaſures of Sin (which are but for a Moment) by Evil company, or the like Temptations, then lift up thy Soul in this manner:

Thus, thus O Lord have I ſinned againſt thee; yea I know not O Lord how often I have offended; many a times more I am ſure I have, which I have either forgot, or not adverted to. O cleanſe, cleanſe thou me from my ſecret faults. Here make ſerious Reſolutions againſt every Sin, and eſpecially thoſe thou haſt by Examination found thy ſelf guilty of. After this fall down upon

on thy knees (or perhaps if the Sins be great, and thy humility ſo too, thou may'ſt think it more proper to proſtrate thy ſelf on the ground) and Petition the Throne of Grace in this, or the like Form following.

O God the Father of Heaven, have Mercy upon me a miſerable Sinner.

O God the Son, Redeemer of the World, have Mercy, &c.

O God the Holy Ghoſt, proceeding from the Father and the Son, have Mercy, &c.

O Holy, Bleſſed, and Glorious Trinity, Three Perſons and one God, have Mercy, &c.

The Prayer taken out of the *Whole Duty of Man, magna ex parte.*

O Moſt holy, holy, holy Lord God, who art of purer Eyes than to behold Iniquity; how ſhall I who am nothing but Iniquity, dare to appear before thee? Or take ſo Sacred a Name into my unhallowed lips; but yet, O Lord, whom ſhall I invoke but thee, *whom I have offended? Againſt thee,*

thee

thee *only have I ſinned, and done theſe evils in thy ſight: I know that thou alone canſt forgive ſin, and that we might not be diſcouraged to come unto thee, thou haſt publiſh'd thy ſelf to be the Lord gracious and merciful, ſlow to anger, and of great goodneſs; a God forgiving Iniquity, Tranſgreſſion, and Sin; yea thou haſt promiſed*, That if we confeſs our Sins, thou wilt be faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs: *Relying therefore on this thy gracious promiſe, I am now emboldened to proſtrate my ſelf before thee, in all Humility of Soul and Body, deſiring to be aſhamed, and to bluſh when I lift up mine Eyes unto thee*; for my Iniquities are increaſed over my head, *and* my Treſpaſs is grown up even unto Heaven: *All the thoughts and imaginations of my heart have been Evil, and only Evil, and that continually: I have wrought many and great provocations in thy ſight* (*eſpecially O Lord*, &c. Here enumerate the old capital Sins) *and that in the moſt provoking manner: They have not been only ſingle, but repeated acts of ſin for, O Lord, of this black Catalogue which I have now brought forth before*

thee

thee, how few are there which I have not often times committed; nay which are not become even habitual and customary unto me? And to this frequency, I have added both agreedineſs and obſtinacy in ſinning; turning into my courſe as the Horſe ruſheth into the Battel, doing evil with both hands, earneſtly; yea hating to be reformed, and caſting thy words behind me; quenching thy Spirit within me, which teſtified againſt me, to turn me from my evil ways, and fruſtrating all thoſe outward means whether of Judgment or Mercy which thou haſt uſed to draw me to thy ſelf. Nay, O Lord, even my Repentances may be numbred amongſt my greateſt Sins; they have ſometimes been feigned and hypocritical, always ſo ſlight and ineffectual, that they have brought forth no Fruit in amendment of Life, but I have ſtill return'd with the Dog to his vomit, and the Sow to the mire again; and have added the breach of many reſolutions and vows (both at thy Table and in private) to all my former Guilts: Yea, O Lord, I deſire to confeſs to my own ſhame and confuſion, that ſince the laſt time that I humbled my ſelf in thy ſight, and ſo ſolemnly vowed and purpoſed to forſake

every

every Sin, and not to regard any iniquity in my heart, I have returned unto the ſame (if not worſe) Sins than I then came to confeſs before thee, and to beg pardon at thy hands for: for my thoughts O Lord have been vain, &c. (Here enumerate the ſins) *My Words have been inconſiderate,* &c. *my Actions have been unweighed,* &c.

And beſides all this, O Lord, I have ſtill the ſame proneneſs to that which is evil, averſneſs and obſtinacy towards what is good: I have ſtill an impenitent hard heart, which is not (ſufficiently) mollified with the ſenſe of my Sins, or thy wrath due unto me for them. O God! God be merciful to me a Sinner! yea I know not how often I have offended, O cleanſe, cleanſe thou me from my ſecret faults. Thus, thus O Lord, am I become out of meaſure ſinful, and ſince I have thus choſen death, I am moſt worthy to take part in it, even in the ſecond death, the lake of Fire and Brimſtone, which burneth for evermore. This, this, O Lord, is in Juſtice to be the portion of my Cup; to me belongs nothing but ſhame and confuſion of face, and that eternally. But to thee O Lord God belongeth mercy and forgiveneſs, though I have rebelled againſt thee. O

remem-

remember not my Sins and Offences, but according to thy mercy think thou upon me O Lord for thy goodneſs. Thou ſenteſt thy Son to ſeek and to ſave that which was loſt, behold, O Lord, I have gone aſtray like a Sheep that is loſt; O ſeek thy ſervant and bring me back again to the Shepherd and Biſhop of my Soul: Let thy Spirit work in me a hearty ſenſe and deteſtation of all my abominations, that true contrition of heart, which thou haſt promiſed not to deſpiſe: And then be thou pleaſed to look upon me in mercy, to take away all my iniquity, and to receive me graciouſly into thy favour, and for his ſake who hath done nothing amiſs, be thou reconciled to me, who have done nothing well. Waſh away the guilt of all my Sins in his Blood, bury them ſo deep in his grave, and hide them in his Wounds, that they may never riſe up in Judgment againſt me, either here to ſhame me, or hereafter to condemn me; and ſubdue the power of them by his grace: and grant, O Lord, that I may from this hour bid a final adieu to all Ungodlineſs and Worldly Luſts, that I may never once more caſt a look toward Sodom, *or long after the Fleſh Pots of* Egypt, *but conſecrate my ſelf intirely to thee, to ſerve thee in righte-*

righteouſneſs and true holineſs, all the days of my life; reckoning my ſelf to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our bleſſed Lord and Saviour. Amen.

After this go on with your Devotions and pray over the One and fiftieth Pſalm.

HAve mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs, and cleanſe me from my ſins.

For I acknowledg my faults, and my ſin is ever before me.

Againſt thee, thee only have I ſinned, and done theſe Evils in thy ſight, that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold I was ſhapen in Wickedneſs and in ſin hath my Mother conceived me.

But lo, thou requireſt Truth in the inward parts, and ſhalt make me to underſtand Wiſdom ſecretly.

Thou ſhalt purge we with Hyſop, *and I ſhall be clean, thou ſhalt waſh me, and*

and I shall be whiter than Snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoyce.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

(O take away this stony, this hard heart of mine, and give me a heart of flesh.)

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew thy praise.

For thou desirest no Sacrifice, else would I give it thee; but thou delightest not in burnt Offering.

The Sacrifice of God is a troubled Spirit; a broken and contrite Heart, O God, shalt thou not despise.

O

O be favourable and gracious unto Sion; *build thou the Walls of* Jeruſalem.

Then ſhalt thou be pleaſed with the Sacrifice of Righteouſneſs, with the burnt Offerings and Oblations; then ſhall they offer Young Bullocks upon thine Altar.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

As it was in the beginning, is now and ever ſhall be, World without end. Amen.

Conclude your Penitentials with the following Collects.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and do'ſt forgive the ſins of all them that are penitent; create and make in me a new and contrite heart, that I worthily lamenting my ſins, and acknowedging my wretchedneſs, may obtain of thee the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. Amen.

O Lord I beſeech thee mercifully hear my prayer, and ſpare me who now confeſs my ſins unto thee, that I whoſe conſcience

science by sin is accused, by thy merciful pardon may be absolved (from all my offences) through Christ our Lord. Amen.

O most Mighty God, and Merciful Father, who hast compassion upon all Men, and hatest nothing that thou hast made; who wouldest not the Death of a Sinner, but that he should rather turn from his Sin and be saved; mercifully forgive me my Trespasses, receive and comfort me, who am grieved and wearied with the Burthen of my Sins.

Thy property is alwayes to have mercy, to thee only it appertaineth to forgive Sins: Spare me therefore good Lord, spare me whom thou hast redeemed; Enter not into Judgment with thy Servant, who am vile Earth, and a miserable Sinner; but so turn thine anger from me who meekly acknowledg my vileness, and truly repent me of my faults; and so make hast to help me in this World, that I may ever live with thee in the World to come, through Jesus Christ our Lord. Amen.

This being done, you are next to review your Sins again, and consider what were the occasions which drew you into each particular Sin; and then consider and think of those ways and mean,

by which you may for the future avoid them; and arm your ſelf before-hand with reaſons and holy reſolutions againſt their aſſaults, whenſoever they invade: which you may do well to commit to Writing. After this conſider what Graces directly oppoſe your Vices, that you may in the next place petition for them; for it is not enough that you are pardoned, but you muſt alſo remember, that *that* will not ſtand you in ſtead, If you again return to your Old Vices.

An Examplification of this you have in one or two Sins following: As,

January——— I faſted, and upon Examination, I found my ſelf guilty of unclean and unchaſt thoughts (and that with delight and approbation) which ſometimes brake forth into corrupt, frothy Diſcourſe, and immodeſt or unclean Actions. Upon reflecting into the Cauſes of this Sin, I found them to be, Eating and Drinking too highly; keeping light or idle Company; not keeping that Guard over my ſelf as I ought, nor behaving my ſelf in all places with that gravity and ſerioufneſs as I ſhould: and giving way to the firſt motions of vain and impure thoughts. Upon which I reſolved to uſe my ſelf to a ſpare low Diet, to avoid

Drinking

Drinking much Wine or Strong Liquors, to avoid light Company, and not ſuffer mine ears to hear, or my tongue to utter any frothy or corrupt Communication, to carry my ſelf always with a becoming gravity, in my behaviour: to deport my ſelf as in the immediate preſence of God, remembering that he is a God of infinite Purity and Holineſs. I will be watchful over my own Heart that I do not permit any unclean thoughts or fancies to enter within me, much leſs give them Entertainment; and as ſoon as they offer themſelves to my fancy, I will endeavour to divert them by holy and heavenly Meditations. And laſt of all, I will be frequent in my prayers to God for a clean heart and purity of ſpirit, and for the Graces of Temperance and Chaſtity.

When I faſted, likewiſe I found my ſelf guilty of much deadneſs and dulneſs in my Devotions, vain and wandring thoughts in them, &c. Upon Examination of my ſelf I found the great Cauſes of it, to be the want of keeping my ſelf continually in a ſerious frame and temper of ſpirit: my not ſpending ſome ſome time in Meditation before I came to pray; my want of frequency in my De-

votions, and want of the due ſenſe of God's great and dreadful Majeſty, and my own neceſſities of thoſe things I come to pray for. Upon which I reſolved conſtantly to keep my ſelf in an habitual frame and temper of piety, to be more frequent in Prayer; and to præmeditate of the dread and awfulneſs of that Majeſty before whom I appear: to conſider before-hand that nothing but what is hearty, and from the ground of the Soul, will be accepted by him, and how great need I have of thoſe things I ask. I will pray often for the Spirit of Devotion, and Sincerity, and will be ſure to watch over my thoughts, when I am at my Devotions; but if any ſuch enter, I will preſently repel them, and then pray with greater fervency, to croſs the Devil's deſign therein. Theſe meditations and reſolutions being over, you may begin again thus:

O Lord increaſe my weak Faith; Lord I believe, help thou mine unbelief, and give me Grace to live and die according to my belief; for I believe in thee O God the Father Almighty, Maker of Heaven and Earth.

And in Jeſus Chriſt thy only Son our Lord, who was conceived by the holy Ghoſt

Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, *was crucified dead and buried. He deſcended into Hell. The third day he roſe again from the dead. He aſcended into heaven, and ſiteth on the right hand of God the Father Almighty. From thence he ſhall come to judge the quick and the dead.*

I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins: The Reſurrection of the Body, and the life everlaſting. Amen. *O Lord be with my Spirit.*

OMoſt gracious God make me careful to diſcharge and perform all my Vows and Reſolutions which I have made unto thee both in publick and in private. Make me a ſerious and profeſſed enemy to every ſin, and to all ungodlineſs, eſpecially O Lord to all, *&c.* (*Here mention thy moſt prevailing Sins and Corruptions*) and let no ſinful thought ſurprize me without a ſorrowful ſigh; no ungracious word paſs me without a ſuddain retractation, and devout confeſſion; no wicked action defile me without a ſincere and godly humiliation: Unto each meaſure of ſin, enable me

to allow a due measure of sorrow: Let those sins that have been reigning over me be at set times constantly revenged by me; and as my body hath been a deep sharer in my Sins, so let it have a daily share in my Sufferings: Help me at set times to deny my self some of those outward Enjoyments, which thou O Lord in mercy hast allowed me, as a true sign of my godly sorrow for that sinful excess, which I have too oft taken without thine allowance: Let those sinful hours which have been vainly lost in idleness and emptiness be willingly redeemed in a constant observation of Religious Duties: Let no day pass me without a solemn and devout task of Devotion, no hour without some sweet Ejaculation; and when at any time the troubles and disturbances of this frail life shall deny me happy opportunities for those heavenly performances, what is wanting in act let it be made up in desire; which thou Lord I trust wilt graciously accept and look upon because faithfully intended: These and whatever mercies thou knowest needful and requisite, I humbly beg in this name and for the sake of Jesus Christ. *Amen.*

A Prayer for Grace, out of the Whole Duty of Man.

O Moſt Gracious God, from whom every good and perfect gift cometh, I wretched creature, that am not able of my ſelf ſo much as to think a good thought, beſeech thee to work in me both to will and to do according to thy good pleaſure. O inlighten my mind that I may know thee, and let me not be barren or unfruitful in that Knowledge. Lord work in my heart a true faith, a purifying hope, and an unfeigned love towards thee; give me a full truſt on thee, zeal for thee, reverence of all things that relate unto thee; make me fearful to offend thee in any thing, careful to pleaſe thee in all things, thankful for thy mercies, humble under thy corrections, devout in thy ſervice, ſorrowful for my ſins; and grant that in all things I may behave my ſelf ſo, as befits a creature to his Creator, a ſervant to his Lord: Enable me likewiſe to perform that duty I owe to my ſelf. Give me that meekneſs, humility, and contentedneſs whereby I may always

poſſeſs my Soul in patience and thankfulneſs: Make me diligent in all my duties, watchful againſt all temptations, perfectly pure and temperate, and ſo moderate in my moſt lawful enjoyments, that they never become a ſnare to me: Make me alſo, O Lord, to be ſo affected towards my Neighbour, that I never tranſgreſs that Royal Law of thine, in loving him as my ſelf: Grant me exactly to perform all parts of Juſtice, yielding to all whatſoever by any kind of right becomes their due; and give me ſuch bowels of mercy and compaſſion, that I may never fail to do all acts of Charity to all Men, whether Friends or Enemies, according to thy Command and Example. Finally, I beſeech thee O Lord, to ſanctifie me throughout, that my whole Spirit, and Soul and Body, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt; to whom with thee and the Holy Ghoſt be all honour and glory for ever. *Amen.*

Here you may alſo pray more particularly for thoſe graces, you have found your ſelf moſt of all to ſtand in need of; better forms for which I can not adviſe you to than thoſe contained in the Book of that Excellent Author, The whole Duty

Duty of Man, *where you have devout Prayers for all those particular Graces which a Christian can stand in need of.*

These Prayers being over, spend some time again in Reading and Meditation; afterwards (having before prayed for your self) you are next in Charity bound to pray for others also, being as members of the same mystical body the Church: which you may do in this or the like Form,

A Prayer of Intercession.

O Most gracious Lord, who so tenderly lovedst Mankind as to give thy dear Son out of thy bosome to be a propitiation for the Sins of the whole World, grant that the effect of this redemption may be as universal as the design of it, that it may be to the Salvation of all. O Let no person by impenitence and wilful Sin forfeit his part in it, but by the power of thy Grace bring all, even the most obstinate sinners, to repentance. Inlighten all that sit in Darkness, all Jews, Turks, Infidels and Hereticks, take from them all blindness, hardness of heart, and contempt of thy Word, and

and ſo fetch them home, bleſſed Lord, unto thy Fold, that they may be ſaved among the number of the true Iſraelites. And for all thoſe upon whom the Name of thy Son is called, grant, O Lord, that their converſations may be ſuch as becometh the Goſpel of Chriſt, that his Name be no longer blaſphemed among the Heathens through us. O bleſſed Lord how long ſhall Chriſtendom continue the vileſt part of the World, a ſink of all thoſe abominable pollutions, which even Barbarians deteſt? O let not our profeſſion and our practice be always at ſo wide a diſtance. Let not the diſciples of the holy and immaculate Jeſus be of all others the moſt profane and impure. Let not the Subjects of the Prince of Peace be of all others the moſt contentious and bloody, but make us Chriſtians in deed, as well as in Name, that we may walk worthy of that holy vocation wherewith we are called, and may all with one mind and one mouth glorifie thee the Father of our Lord Jeſus Chriſt. Have mercy on this languiſhing Church and ſinful Nation; look down from Heaven the habitation of thy holineſs and of thy glory: Where is thy zeal and thy ſtrength, the ſound-

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ing of thy bowels and of thy mercies towards us? Are they reſtrained? Be not wroth very ſore, O Lord, neither remember iniquity for ever; but though our backſlidings are many, and we have grievouſly rebelled, yet according to all thy goodneſs, let thy anger and thy fury be turned away, and cauſe thy Face ſtill to ſhine upon thy Sanctuary, which is in danger to be deſolate, for the Lord's Sake: do thou compoſe our differences, heal the wounds which our unhappy ſchiſms and diviſions have made in thy Church, and make up the breaches of our *Sion*; and ſo ſeparate between us and our ſins, that they may no longer ſeparate between us and our God. Avert thoſe heavy judgments, which we either fear or feel, and our ſins cry aloud to Heaven for, and deny us not the continuance of thoſe mercies which we yet enjoy, and are altogether unworthy of; but whatever temporal mercies thou art pleas'd to deny us, whatever temporal judgments thou art pleaſed to bring upon us, O remove not thy Candle-ſtick from us, nor quench the light of our *Iſrael*; but, bleſſed Lord, be pleaſed ſtill to continue unto us the liberty of thy Houſe, the free-

dom

dom of thy Gospel, the injoyment of thy Sabbaths, Sacraments, and Ordinances in their primitive purity and regularity, until time shall be no more. Save and defend all Christian Kings, Princes and Governours, especially thy Servant *Charles* our King; and those to whom we owe subjection: Plead thou their cause, O Lord, against those that strive with them, and fight thou against those that fight against them, and so guide and assist them in the discharge of that Office whereunto thou hast appointed them, that under them we may live quiet and peaceable Lives, in all godliness and honesty. Bless them that wait at thy Altar, by what Names or Titles dignified and distinguished, whether Arch Bishops, Bishops, or other inferiour Clergy; Grant that they may all speak as the Oracles, and live as the Messengers of God, that so they may both save themselves and those that hear them. More especially be gracious unto thy Servants, (*Here you may insert the Bishop of the Diocese, your Parochial Minister, the Authors of good Books yet living, or any that have been instrumental to your conversation*;) Pour down a double portion of thy

Spirit

Spirit into their hearts, make them eminent Inſtruments for thy glory: Let them turn many from their wicked ways unto thee the living God, and hereafter let them ſhine as Stars of the Firmament, in thy Kingdom. O let not the Lights of the World any more be put under Buſhels, but keep them in their Candleſticks, that they may give light to all that are in the Houſe. Let not *Jeroboam's* Prieſts profane thy ſervice, but let the ſeed of *Aaron* ſtill miniſter before thee. And O thou Father of mercies, and God of all comfort, ſuccour and relieve all that are in affliction, and deliver the outcaſt and poor; help them to right that ſuffer wrong: Let the ſorrowful ſighing of the Priſoners and the Captives come before thee, and according to the greatneſs of thy Power preſerve thou thoſe that are appointed to die. Grant eaſe to thoſe that are in pain, health to thoſe that are in Sickneſs. (*Here mention any that you know in that Condition.*) Give them patience and contentation under this thy Viſitation, and a happy Iſſue out of all their Afflictions, when and which way it ſhall ſeem beſt to thy godly Wiſdom; only ſo preſerve them by thy Grace that Chriſt may be

unto

unto them, whether in Life or Death, advantage. Give suitable supplies to all that are in want, to all presumptuous sinners give a sense of their sins, and to all despairing, a sight of thy mercy; and do thou, O Lord, for every one above what they can ask or think; forgive my Enemies, Persecutors or Slanderers, overcome all their evil with thy infinite goodness; turn their hearts, and draw them powerfully to thy self. Pour down thy blessings on all my Friends and Benefactors, all that have commended themselves to my prayer, or that I am bound to pray for, especially, &c. (*Here specify thy nearest relations, particular Friends, and all committed to thy Charge.*) O Lord infuse Grace where it is not, and where it is weak, do thou strengthen it; give them all things necessary for their Souls and Bodies, guide them here by thy counsel, and afterwards receive them to thy self in glory: And grant, O merciful Father, that through this Blood of the Cross, we may all be presented pure and unblamable, and unreproveable in thy sight; that so we may be admitted into that place of Purity, where no unclean thing can enter; there together with

with Saints and Angels, to sing eternal Praises, Doxologies and Alelujahs to Father, Son, and holy Ghost, for ever. *Amen.*

Either before or immediately after this Intercession, make an oblation unto God of something for the Poor, or Pious Uses; and if it be the tenth of all thy Acquists, thou wilt in the end be no looser by it, but 'twill prove unto thee a piece of frugal prodigality: *He that soweth bountifully, shall reap bountifully*; 2 Cor. 9. 6. We put our money into sure hands, it is but lent though it be given. We engage God himself, and he will pay us again; *Pro.* 19. 17. This is the Fast that God hath chosen and delights in, *Isa.* 58. 7. This stock that you thus lay up, is the treasure that you send before you to heaven, your Friend of the mammon of unrighteousness, that when these earthly things fail, will receive you into everlasting habitations. 'Tis call'd a Sacrifice wherewith God is well pleased, *Heb.* 13. 16. and again *Phil.* 4. 18. a Sacrifice acceptable, well pleasing to God. St. *Augustine*, saith, that *Jejunium sine Eleemosyna, Lampas sine Oleo*: Fasting without Alms is a Lamp without Oyl: It may shew beautiful to the Eye, but

will

will never lead you by it's light to Heaven.

When you have separated that portion which you chearfully design for this Charitable Use, it may not be amiss if you offer and devote it to God in this or the like manner:

O Blessed Lord God, I know that my goodness extendeth not to thee, thou art infinitely happy in and from thy self alone, and wants nothing of ours to make any addition to thy happiness: Yea, O Lord, all that we have and enjoy, is from thy bounty and goodness, and I can retribute nothing to thee, but what must first come from thee: Yet, O Lord, seeing there are many of thy poor necessitous Servants that stand in need of our Charity, and thou hast said that whatsoever we do unto these, we do it unto thee; in consideration of my duty and thy mercies, I here offer and devote unto thee for pious and holy uses, this small portion as thou hast been pleased to bless me the week past: O let it be a Sacrifice acceptable and well pleasing in thy Sight, through Jesus Christ. *Amen.*

Lucret.

Put

Put this up in the poor Man's Purse by it self.

By this course thou wilt have always something in store by thee to give all indigent persons, as there is opportunity offered; and this great advantage thou wilt have by it also, thou wilt not give grudgingly (as the Apostle terms it 2; *Cor.* 9. 7.) or murmur when a poor Man asks an Almes of thee, *Deut.* 15. 10. for thou lookest upon this stock as not thy own, and thy self only as Gods Purser, and the Hand to dispense it; yea thou will rejoyce and give God thanks when thou hast a fit opportunity to distribute, do good, and refresh the hungry bowels of thy poor Brother.

After this spend some time in Reading, or Meditating, or both: Then call to mind and consider your Mercies both Spiritual and Temporal, which you have in the foregoing Week received at the hands of God; and if they have been any way eminent, omit not to commit them to your Diary, where also you may place your Vows, if you have made any (the benefit which may accrue from hence I shall hereafter shew you.)

If you have no other mercies but the preservation of you from your own vile-

Luſts and Affections, from Preſumptuous Sins, and from Death and Damnation, for the Temporal Mercies of each particular day, and the mercies even of this day, thou haſt Matter enough of thanksgiving; therefore you cannot do better than conclude your Faſt with Praiſes and Thanksgiving.

The Thanksgiving and Concluſion of the Work.

O Moſt holy and for ever bleſſed Lord, God, thy Name only is excellent and thy praiſe above Heaven and Earth. Heaven is thy Throne, and that thou filleſt with thy Majeſty, the Earth is but thy Foot-ſtool, and yet that thou filleſt with thy Goodneſs. O how great are thy tender Mercies to us O Lord, how large is the Summ of them! If I would declare them and ſpeak of them, they are more than I am able to expreſs. I may as well count the ſands upon the Sea Shore, or the drops of the Ocean, as enumerate thy favours. Thou didſt at firſt create me out of nothing, inſtamp thine own Image upon me, and gaveſt me Dominion over the Works of thy hands. Thou art he that took me out of my Mothers womb: By thee have

been holden up ever since I was Born: thy Almighty hand hath constantly supported me, and thy Providence watched over me; and I still acknowledg my dependance on thee. When Mankind had departed from thee by Disobedience, and erased that Image and Innocency in which he was created, and forfeited that Right to all thy Mercies which thou freely and undeservedly at first gavest him, and made himself obnoxious to thy Wrath and eternal Misery, thou hast not abhorred our Nature, but hast so loved and honoured thy sinful Creatures, as to manifest thy self in our Flesh. O! that Men would therefore praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of Men. I revere and adore thee, O Most Glorious Majesty, for the Son of thy love, and for all those mercies we enjoy in and through him: I praise and magnifie thy holy Name for the Mission of thy holy Spirit, to be the Seal of our Adoption, the Sanctifier of our Souls, the Earnest of the Inheritance of the Saints, and the First Fruits of Everlasting Felicity: that thou hast spared me so long, and given me so large a time for Repentance, whereas thou

mighteſt have juſtly long ſince cut me off in my Sins, and ſent me headlong into eternal Deſtruction.

Had I no other Mercies but (*Here enumerate thy ſpiritual Mercies*) I have ſufficient matter for perpetual Praiſe and Thanksgiving: O what, what ſhall I render unto the Lord for all the benefits he hath done unto me? I will take the Cup of Salvation, and will call upon the Name of the Lord: Worthy is the Lamb that was ſlain, to receive Riches and Wiſdom, and Honour, and Power, and Glory and Bleſſing: Wherefore Bleſſing and Honour, Glory and Power be unto him that ſitteth upon the Throne, and to the Lamb for ever and ever.

Beſides, O Lord, thoſe Spiritual Mercies, I have infinite Obligations upon me to b'eſs and praiſe thee for thoſe Temporal ones I have, and do yet enjoy: Thou followeſt me with thy goodneſs day by day, and loadeſt me with thy benefits every moment: It is a great mercy that I live, and a greater that I enjoy not only the neceſſaries, but the comforts of Life. Thou haſt been wonderfully gracious unto me in thy protections of me from, and deliverances out of

of many apparent dangers: I desire with all thankfulness to remember (*here mention thy deliverances*) many more I have forgotten, or which I have suffered to pass unregarded through inadvertency; for all which my Soul doth magnifie the Lord, and all that is within me praiseth his holy Name: Praise thou the Lord O my Soul.

Blessed be thy holy Name, in particular for the fresh Testimonies of thy mercies this day, for that thou hast put it into my heart, and given me an opportunity now to humble my self before thee by Prayer and Fasting, to call my self to an account of my Sins, to make stedfast Resolutions against them, to beg thy preventing Grace, to render thee thanks for thy Mercies, and to endeavour a reconcilation with thee, and for any assurance of thy love and favour, which thou hast given in unto my Soul. Praise the Lord, O my Soul, and forget not all or any of his benefits. And now I beseech thee, O blessed God, to accept of my Sacrifice of Praise and Thanksgiving, of my Fasting and Humiliation, Alms and Oblation, and do thou smell a sweet savour from them: Let it be a Sacrifice well pleasing and acceptable in thy sight,

though not for any worth in it self, yet in and for the Merits of Jesus Christ.

I confess, O Lord, should'st thou be extreme to mark the Iniquities of my holy things, my Prayers have need to be prayed for, my Repentance to be repented of, and my Humiliations and Fastings to be humbled and fasted for: But, O Lord, consider I pray thee that I am flesh and blood, yea dust and ashes, and so pity and pardon all my Infirmities, and deal with me not according to the weakness of my performances, but according to the riches of thy mercy in and through Jesus Christ: Seal unto my Soul the pardon of all those sins that I have this day confess'd before thee, and beg'd pardon at thy hands for (especially, &c.) and not only those but all others, known or secret, of what Nature or what kind soever: Grant unto me all those Graces I have this day desired, or thou seest me to stand in need of (especially, &c.) give me Grace to resist all Sin for the time to come, not to regard any Iniquity in my heart, but to abstain from the very appearance of Evil, to have respect unto all thy Commandments, and to serve thee by a constant, sincere, uniform, and impartial Obedience, all the days of my Life.

O mind

O mind me continually of all my Vows and Obligations, and I pray thee let me receive such strength from thee, as may enable me readily to perform the same: Of my self I am a frail weak Creature, obnoxious to the arrests and victory of all temptations, O do thou perfect thy strength in my weakness, and let thy Grace be sufficient for me. O deliver me (Blessed God) from my own self, and save me or I perish everlastingly, that so when I appear again before thee in this manner, I may find I have gotten Strength over my Corruptions, and that I can now run the way of thy Commandments, because thou hast set my Feet at liberty.

And now, O Lord, seeing thou hast been pleased to promise that thou wilt give thy holy Spirit to them that ask it, I most humbly and ardently beseech thee to send down this holy Spirit into my heart, and let him take possession there, and rule, and reign, and govern therein for ever. And let this Spirit of thine also, if thou see it fit (in the close of this Exercise) assure my Soul of my pardon and reconciliation with thee, and let me have any, even the least taste of those joys, those ravishments of thy Love wherewith some of thy Saints have been

ſo tranſported, that I may never be weary of well-doing, nor faint in my mind, but may run the way of thy Commandments with chearfulneſs and alacrity, and may very feelingly, and in the ſincerity of my heart confeſs, that thy ways are ways of pleaſantneſs, and all thy paths are Peace.

Hear me O Lord for my ſelf: Hear me for others: Hear others for me, and hear the Interceſſions of thy dear Son Jeſus Chriſt for us all. In whoſe prevailing Name and holy Words I conclude my imperfect Prayers and Services, ſaying, Our Father which art in Heaven, &c.

Thy grace, O Lord Jeſus Chriſt, thy love, O heavenly Father, thy ſweet and comfortable Fellowſhip, O holy, bleſſed, and glorious Spirit of Grace, be with me and remain with me always. Amen.

This being over, leave thy Cloſet, and carry thy ſelf with a Chearful gravity towards thy own Family or others; *that thou appear not unto Men to faſt*: Mat. 6. 18. then receive the good Creatures of God with moderation and thankfulneſs, and conclude the day as you do other Days.

You having been for ſome time conſtant in this Duty, your Soul will ſtill

call

call for it, as your hungry Stomack will for food; and you will delight in the returns of it. Some time the Week after it may be very profitable if you review your Catalogue of old Sins, and your holy resolutions against them, that you may be still humbled for the one, and be put in mind to perform the other. And because I have here mentioned the Catalogue of Sins, I shall in the next place shew you the reasons and benefits of keeping such a Catalogue or Narative by you, and afterwards direct you to the manner of doing it, by giving you an Exemplification thereof in some Sins.

Reasons why we ought to keep such a Narrative, or Catalogue of our Sins, and the benefits of it.

1. FIrst the committing of our Sins to such a Diary, or Catologue, keeps them in perpetual Memory, and makes them (in *David's* phrase, *Psal.* 51.3) to be ever before us, so that we may *Novas agere penitentias*, renew our repentance for them, which probably was not so compleat at first as it ought to have been;

been, besides we should think such Sins never sufficiently bewailed and repented of, and possibly too our memory may be too willingly treacherous, we may forget them, or at least the aggravating Circumstances of them: we desire God indeed not to remember them, but then we our selves must and ought.

2. The committing of our Sins to such an Accomptal, makes us presently to remember when God sends any Judgment upon us, for what particular Sin it is.

Punishment is the natural effect and consequence of Sin: God many a times spares when we deserve punishment, but he never punishes us without our demerits; yea God many times doth so adapt the punishment to the sin, that we may very intelligibly read the one in the other; and then we shall have this benefit, that understanding the Cause, we may hasten to the Cure, confess and bewail the same, kiss his Rod, acknowledge the Justice of his proceedings, and say, Righteous art thou, O Lord, and just are thy Judgments: This affliction is but the genuine product of my Sin, I may thank my self for it, and therefore *I will bear the Indignation of the Lord because I have sinned against him*; the

Cup

Cup is bitter, but ſalutary. God chaſtens me here, that he may ſatisfie his Juſtice, and ſpare me hereafter: And ſo the Sin repented of, the removal of the Judgment ſoon follows, ſeeing it hath anſwered that end for which it was ſent.

3. The keeping our ſins in memory hath this great benefit in it, to teach us how to arm our ſelves againſt the ſame ſins for the time to come. If we have been once foiled by an Adverſary, it is ten to one but (if we have adverted to it) we may eaſily remember what it was that gave him the advantage over us, and ſo like *Alfrid* ſtrongly prepare againſt the next Aſſault: *Si modo victus erat ad craſtina bella parabat.* It will be no difficult matter, having an account of your ſin, and the circumſtances of it, to re-collect alſo what inducements and temptations prevailed againſt you; at what avenue the ſin entred, and ſo thou mayſt immediately guard and fortifie thy ſelf, that thou do not twice fall by the ſame Stratagem.

4. It is profitable that you may ſee what ſtrength you have got over them, and know how to keep your ground againſt them. Though an Enemy be ſeveral times repulſed, yet if he be ſtill

potent,

potent, ſubtil and malicious, he will not ceaſe to aſſaſſinate. King *Alfred* ſate as unquiet, when he was Conqueror as when he was conquered.

Si modo victor erat ad craſtina bella pavebat.

We have entered the liſts againſt a ſtrong and malicious Combatant ὁ ἐχθρὸς κατ' ἐξοχήν, *the Enemy* of Mankind by way of Eminency, and he is conſtantly upon his Guard, going his Round, and ſeeking whom he may devour; and ſo ſubtil, that like *Hannibal* he will lay an Ambuſh even in the ſmootheſt Field: let us not therefore remit our watchfulneſs or diminiſh our force, leſt he again enter, and our laſt Eſtate be worſe than the firſt.

5. A fifth Reaſon is, That we may fruſtrate the Devils great Deſign and Endeavour, which is either to make them appear ſmall in our Eyes when they are indeed very great, or elſe to hide them altogether from us until the Judgment of the great Day.

No ſin is indeed poſitively ſmall, being committed againſt a God of infinite purity and holineſs, but comparatively ſo, with relation to other ſins; but yet the

Devil

Devil is such an Impostor, that he would needs perswade us, that even great sins are no sins at all, or very small ones, peccadillo's; and tells us as *Lot* of *Zoar*, Is it not a little one? 'Tis but a small inconsiderable Lust, a humane Frailty, this will not ruin thy Soul, many thousands are guilty of far greater than this. Thus he will endeavour to hood-wink thee for the present, but then at the hour of Death, or day of Judgment, he will take off this Vail, and open thine Eyes, when to thine astonishing amazement, thou wilt find how miserably, how irremediably thou hast been deceived.

The constant sight of thy sins will be apt to raise thy thankfulness to God, for being delivered from the power of them. Sin is the greatest Evil, and if we once come to be sensible of it, we shall not only fly from it, but have our hearts enlarged with the greatest thankfulness to God for our delivery from the power and dominion of it.

Lastly, The keeping of such a Catalogue, is very profitable, that by reflex thoughts on our sins, we may be kept in the greater humility and low opinion of our selves. We have generally in our Natures

Natures an inbred Principle of Pride, which puffs us up with a vain conceit of our ſelves, and more eſpecially in reſpect of Grace, with which being but ſlenderly imbued, we are preſently opinionated of our ſelves, undervalue others, and think that we have arrived to the very ἀκμὴ and heighth of Grace in a moment; not unlike your young *Sophiſters*, who having ſuddenly ſuck'd in ſome of the Elements of *Logick* and *Philoſophy*, think as well or better of themſelves than the Doctors of the Chair. Now the ſerious remembrance of our former Obliquities and Follies, will be apt to chaſtiſe this Vanity, and correct our Pride.

It is ſtoried of the *Peacock*, that though his Train be never ſo much expanded, and his Creſt elevated, yet one glance of his Eye upon his black Feet, will preſently depreſs his Creſt, ſhrink and contract his Plume. In the higheſt thoughts of our ſelves, the conſideration of our great enormous ſins (if we be any way pious or ingenious) will humble us, and make us confeſs, That in us dwelleth nothing that is good.

He that covereth his ſin ſhall not proſper;

prosper; but he that confesseth his sin shall find mercy.

The manner of keeping your Narrative, and an Exemplification of it in some Sins.

SUffer no sin to pass by you unregarded, and make every day a particular reflection upon the actions of the day (as before directed) that you may discover what sins you have been guilty of, and what most inclined to: And if there be any sin (upon Examination) found besides the common Frailties of humane Nature, in which your Conscience must not be partial, commit it to your Diary, and when you summ up all on your Fast-day, you may have a particular Paper Book for that purpose, and proceed after this method:

Jan. —— I fasted, and found my self guilty of unclean and unchast thoughts, and with delight and approbation of my will: Of some frothy and corrupt Communication, and of a propensity to unclean Actions. Upon Examination of my self I find, that drinking of Wine or strong Liquors; using too plentiful Feeding,

Feeding, Softneſs and Delicacy, and ſuffering my thoughts to rove and wander; hath been the chiefeſt cauſe that hath drawn on this Sin. Upon which I intend (God aſſiſting me) thus to regulate my ſelf for the future.

1 Firſt, I will labour to keep my body under by a low ſpare Diet, avoiding drinking much Wine or Strong Drinks; by ſpare ſleeping; and uſing hard poſtures in my Prayers.

2 I will keep a ſtrict Watch over my Thoughts, and not permit any that are ſinful or unclean to enter within me, much leſs give them entertainment; but as ſoon as they offer themſelves to my fancy, I will labour to divert them by holy and heavenly Meditations and Ejaculations.

3 I will avoid all light and vain Company, frothy Diſcourſe, idle Talk, and the like.

4 I will pray often unto God for a clean Heart and purity of Spirit, for Temperance and Diligence.

Likewiſe found my ſelf guilty of miſſpending my time in vain and idle Thoughts, Diſcourſe, Company Keeping, Recreations, &c. which I purpoſe by God's grace thus to avoid.

1 Firſt,

1 First, I will consider every morning what I am to do that day, what time my Business or my Studies exact from me; and so draw out as it were a platform of the whole days business, allowing my self so much time for this thing, and so much for the other, that I may have no time to spend idly.

2 I will be often thinking how precious my time is, that I shall shortly give a strict account for it; and that for ought I know time this day may expire in eternity, or at least may be no more as to me. God hath taught me the great value of it by his strait-handedness in the distribution of it, insomuch that he gives me not two minutes together, but when he gives me one, he takes away the other.

3 I will fill up the chasms and intervals of my business with holy Meditations, and take all opportunities to bless and praise Almighty God, and to excite others to do the same.

Lastly, I will watch over my own heart, and withdraw my thoughts, when I perceive them ramble, "That so in the whole series and connexion of them I may be careful to prevent what is idle and impertinent, and may use my self to

" think only of such things, of which if a " Man upon a sodain should ask me, What " it is I am thinking ? I may freely an- " swer with that Royal (tho Pagan) Philo- " sopher, this and that. *Antonin. Medit.* p. 55. Found my self also Guilty of much deadness, dulness, and wandering Thoughts in my Devotions. Examining my self, I found the cause to be want of keeping my self always in an habitual temper of seriousness and piety; want of due præmeditation before I come to pray, and not keeping that watch over my own heart in prayer as I ought. Upon which I resolved by God's assistance,

1 First, To endeavour to abstract my self from multiplicity of business and cares in the World, and by frequent returns of my Soul to God, to keep my self in an habitual frame and temper of piety continually.

2 I will always before my Devotions prepare my self with such Meditations as these: That *that* God before whom I am now going to appear, is a God of infinite Majesty and Glory: That nothing but what is hearty and from the ground of the soul is accepted by him: That it is the fervent prayer only that is effectual and prevaileth with him: How great need

need I have of those things that I come to ask; and that for ought I know this may be the last opportunity I may have to put up any petition unto God.

3 I will be sure to keep a strict watch over my heart in prayer, and if I find my thoughts straggling, I will presently chide my self, and recollect them with greater fervency, to cross the Devil's design therein.

4 If all my care cannot yet prevent, I will implore God's mercy and pardon after, and continue to pray for the Spirit of Supplication and Devotion until I have obtained it.

Lastly, Found my self guilty of some tincture of Hypocrisie, directing my Words and Christian Actions to the end of praise and esteem of Men, to be thought Religious, *&c.* which I purpose to avoid.

1 By considering the hainousness of this Sin, how detestable it is to God, and odious to Man.

2 If I embrace this praise of Men, this is like to be all the reward I shall have for all my strict and holy Walking. *Verily*, saith our Saviour of the Scribes and Pharisees, who did all their holy duties for ostentation, and to be seen

of Men, *they have their reward*; and may expect none from God in another World.

3 Let me take care of harbouring any thoughts of my own Excellencies in respect of Grace, *&c.* or of aſcribing any praiſe and glory to my ſelf, which is due only to God, and ſay, Not unto me, not unto me, but unto God give the glory.

Thus I have given you a taſte of the manner of keeping your Narrative, and the examples of it in ſome Sins, which you may y your ſelf enlarge as there is occaſion.

The uſe of this Narrative or Catalogue of Sins is obvious to every one, eſpecially good Chriſtians, who alone, or elſe ſuch as deſire to be ſo, (I ſuppoſe) give themſelves the trouble of peruſing this Manual. I have given ſome Account of it before, and ſhall therefore now but briefly touch on it.

The great uſe of it is, That on days of Faſting and Humiliation (eſpecially before the Sacrament) you may read them over with a ſerious conſideration, examining your own Conſcience ſtrictly, with all the heightning circumſtances, which may make them ſeem more odious

in thy ſight, and raiſe in thee a deeper Sorrow, Contrition, and Repentance for them; alſo to work in thee ſerious Reſolutions againſt them for the time to come, and that not only in general, but particular, every ſin; and conſider what it was that induced thee to the commiſſion of this or that ſin, and reſolve to avoid the occaſions of it for the future; and alſo what it is that may be moſt uſeful to thee towards the attainment of this or that Grace, which thou either wanteſt, or is but faint and weak in thee.

And as it will be fit for thee to keep by thee a Catalogue of thy Sins, ſo I judge it will be no leſs profitable alſo to preſerve a Catalogue of any extrordinary Mercies that God hath vouchſafed to thee in the whole courſe of thy Life, whether Spiritual or Temporal: And here ſeeing Gods Mercies are like himſelf, infinite, it will be impoſſible for me to ſet down any definite number of them; and therefore I ſhall leave it to every particular perſon to make his own Collection and Obſervation.

But certainly the Spiritual Advantages will be very great, to intermix the remembrance of Gods Mercies, with the

remembrance of his own Sins; especially at such a time of Humiliation: it will conduce much to the augmenting of his sorrow and contrition for sin: for when the pious Soul shall thus reason with himself: *Lord I have daily provoked thee to displeasure by my sinful and wicked Life, though thou hast followed me day by day with thy Mercies, I have crucified my Blessed Saviour afresh, and put him to an open shame, though he thought it not too much to suffer such great things, and at last to die for me, to rescue me from everlasting Damnation. I have grieved thy holy Spirit by my frequent Oppositions of his blessed Motions, who would have led me to Repentance, and hath often courted and invited me to it; and when I have run wilfully into Sin, O what earnest solicitations hath he made unto me to forbear? Thus and thus, O Lord, hast thou done for me, but yet what unworthy returns have I made for all this love of thine? O my Soul! canst thou think of this without remorse? Canst thou forbear condemning thy self, and justifying God? And to say, Thou, O Lord, art Righteous, but I am Vile and Wicked; thy ways are upright and equal, but*

mine

mine very crooked and unequal: thou haſt not dealt with me after my Sins, nor rewarded me according to my Iniquities. This was the Method that God himſelf took with *David* to work him to a true Compunction of Spirit, after he had been guilty of *Adultery* and *Murder*, 2 *Sam.* 12. 7, 8. where you have God reckoning up the Mercies he had confer'd on *David*; *I anointed thee King over* Iſrael, *and I delivered thee out of the hand of* Saul, *and I gave thee thy Maſters Houſe, and thy Maſters Wives into thy Boſome, and gave thee the Houſe of* Iſrael *and of* Judah; *and if that had been too little, I would moreover have given unto thee ſuch and ſuch things*; which in the 13. *v.* made him with ſorrow of heart confeſs that he had *ſinned*, So in *Deut.* 32. 6. *Is not he thy Father that hath bought thee? hath not he made thee, and eſtabliſhed thee? Do ye thus requite the Lord, O fooliſh people and unwiſe?*

Directions for Saturday.

THings of great moment are never ſo well performed, as when there hath ſome preparation gone before to uſher them in: Hence it is that we read *John* 19. 31. of the preparation of the Paſſover (which was the day before it was to be celebrated) and *Mark* 15. 42. of the preparation of the Sabbath. *Moſes* taught the People over Night to remember the *Sabbath*, Exodus 16. 23. and our Saviour himſelf ſends *Peter* and *John* before-hand to prepare the *Paſſover*, *Luke* 22. 8. Here is a memorandum annex'd to this Commandment, which is not to any other, as if God had ſaid, *Remember before-hand to keep holy the Sabbath day.* A Man muſt not think he can ſtep from his Shop-board, or his Plough, or his Recreations, into the Church, and perform a Sacrifice well pleaſing to God. Alaſs! our hearts are ſo corrupt, and our memories ſo tenacious of the vanities and things of this World, that it is no eaſie matter to give them a diſmiſſion; and I fear when

we have done our utmoſt) even our beſt preparations are very mank and imperfect; and certainly I cannot eaſily be induced to believe that he deſigns to ſanctifie the Sabbath, who (without ſome manifeſt and neceſſary hindrance) doth not make ſome preparation for it before it comes.

You may therefore in order to it make uſe of this following Method:

The Forenoon, and till Three in the Afternoon (which if I miſtake not, was the beginning of the preparation of the Sabbath among the *Jews*) you may ſpend as you do other days; only it may be your care ſo prudnetly to diſpoſe of your common Affairs, that they may be about that time at an end: The remaining part of the day, and till you betake your ſelf to reſt (which ſhould be earlier than on other days, that you and your Family may riſe the earlier the next Morning) you cannot do better than ſpend in private Prayer; for Devotion, Sincerity, Faith, Thankfulneſs, and other Graces, which are fit for the Actions of the following day, or that you find your ſelf to ſtand in need of, or in publick Prayers in the Church, if there be any (as it is great pity there ſhould not) in read-

ing

ing the Scripture or some other good Book, in Meditation, and the like holy Exercises.

In the close of your Evening Devotions, desire God to fit and prepare you for the great business of the ensuing day, that he will banish all vain and and worldly Thoughts, Desires and Cares; that he will fill thy Soul with Affections suitable to thy Duty; that so lying down in his fear, and being awak'ned to the Comforts of the succeeding day, thy Soul may be affected with the Majesty of it, and thy Mouth filled with his praise; that he will abstract thy thoughts from all the Vanities and Concerns of this World, and sublime them to a higher degree of Purity, that so beginning his day in his fear, thou may'st wholly spend it in his Service, and end it in his favour; to the Glory of his great Name, the discharge of thy Duty, the comfort of thy Soul here, and everlasting Happiness hereafter, in and through Jesus Christ.

Having thus prepared thy self, thou may'st not fear to want the Assistance of Gods Spirit in the Duties of the following day, which though thou art not so strictly able to perform as God requires, yet

yet thou mayſt do it ſo as he will be pleaſed to accept in and through Jeſus Chriſt.

Directions for the Lords Day.

AS ſoon as you are awaked in the Morning, lift up your Soul to God by ſome Devout Ejaculations, or ſhort Prayer, and ſay,

This is the day which the Lord hath made, I will be glad and rejoyce in it; Pſal. 118. 24.

Grant, That as Chriſt was raiſed up from the dead by the Glory of the Father, even ſo I alſo may walk in newneſs of Life: Rom. 6. 4.

Becauſe thou liveſt, I ſhall live alſo; Joh. 14. 19.

Thanks be to God, who hath not appointed us to Wrath, but to obtain Salvation by our Lord Jeſus Chriſt; who died for us, that whether we wake or ſleep, we ſhould live with him; 1 Theſſ. 5. 9, 10. *Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by*

Jeſus

Jesus: 2 Cor. 4. 14. *and shall present us faultless before the presence of his glory with exceeding joy:* Jude 24.

Glory be to God on high, on Earth peace, good will towards Men: Luk. 2. 14.

Thou art my God, and I will thank thee; thou art my God, and I will exalt thee: Psal. 118. 28.

Then rise out of your Bed, and that too more early than upon any other day in which you follow your Worldly Employments, to shew your greater readiness to serve God than your self. When you are dressed retire to your Closet, and keep a strict guard over your thoughts, that you suffer nothing (if possible) of any Worldly thing to enter there, but meditate that you are to keep this day in the blessed memory of your Lord and Saviour's Resurrection, and of the great goodness of God in vouchsafing you the liberty of another Sabbath day, the continuance of his Word and Ordinances; whereas there are many thousands which yet sit in Darkness and the Shadow of Death: And therefore resolve with thy self to spend it intirely to his Glory, and in his Service; and that not only in general but

but in particular: and draw out as it were a platform of thy holy performances that day, and resolve with thy self thus and thus to spend the day: as first I will read and meditate, then I will offer up unto God my Morning Sacrifice of prayer and praises in private by my self, afterwards with my family: Then I will spend the time between this and the publick prayers, in examining my self concerning any unrepented Sin, in Reading, Meditation, Singing Psalms, or the like.

Then betake thy self humbly to thy knees, and pray fervently and earnestly unto Almighty God, and praise his name, desiring God in the conclusion, to inflame thee with a spiritual zeal and affection; that thou may'st enter into his Gates with thanksgiving, and into his Courts with praise: that thy soul may be satisfied with the fulness of his House, as with marrow and fatness: That he will give thee reverence in his House, and holy dread and awe of his more immediate presence there: that he will give thee fervency in thy Devotions, attention unto his Word, a retentive memory and grace to reduce the same to practice in thy Life and Conversation: In a word,

that

that he will ſo aſſiſt thee with his holy Spirit, that thou may'ſt perform all thoſe duties God requireth of thee, ſo as they may be well-pleaſing and acceptable in his ſight; that ſo at the end of the day, upon examination of thy ſelf, thou may'ſt not find any thing to charge thy Conſcience with, whereby thou haſt omitted any part of thy duty, or committed any ſin againſt God. Forget not to pray alſo for all the faithful Miniſters of God's holy Word, that God would open their Lips that their Mouths may ſhew forth his praiſe; that they may deliver his word with power and efficacy, to the convincing the moſt obdurate ſinner, and comforting the feeble minded; and in particular, pray that God who knows the ſeveral Conditions of all Men, that he would be with the Spirit of that his Servant, who is to be the Diſpenſer of his Word unto thee that day, and put a Word into his Mouth, which may particularly reſpect thy own Condition, and give thee grace to apply it to thy ſelf, and to practiſe it; and finally that he will be with all Congregations that are that day aſſembled in his faith, Fear, &c.

A prayer comprizing theſe Petitions you have in the ſubſequent pages.

At

At the time appointed for Divine Service call thy whole family together, and go towards God's Houſe, but not without conſidering where thou art going; *Keep thy Foot*, Eccl. 5. 1. and go not without longing Deſires, and hearty Ejaculations, and though thy tongue ſhould be ſilent yet thy heart ſhould ſpeak the louder, and let it ſay;

As the Hart panteth after the Water-Brooks, ſo panteth my Soul after thee, O God. My ſoul is a thirſt for God, yea even for the living God, when ſhall I come and appear before him? One day in thy Courts is better then a Thouſand: I had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tents of ungodlineſs, *&c.*

As thou art Entring ſay, Surely the Lord is in this place. Surely this is no other but the Houſe of God, this is the Gate of Heaven.

When thou art Entred into the Houſe, uncover thy Head, and if thou followeſt the Cuſtom of the Greek Church (to put a diſtinction between the Houſe of God, and that which is profane or common) and boweſt thy ſelf, lifting up their Ejaculation, ὁ θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ. God be merciful to me a Sinner, thou wilt

ſhew

shew thy reverance to the Place, and him that is said to dwell in it, and give no offence to truly pious Christians, who do not esteem any essential but a relative holiness inherent in it.

When thou comest into the Seat kneel down, and use this or the like short Prayer.

O Thou that inhabitest the praises of *Israel*, who dwellest between the Cherubims, and yet are pleas'd not only to permit, but to invite thy poor sinful Creatures to draw near unto thee, even for their own soul's Good: I who am not worthy to tread thy Courts, am here bold to present my self, to hear what the Lord will say unto me: O Pardon all my sins and frailties, which make me unworthy to appear in thy presence, and so assist me with thy holy Spirit that I may so perform all those duties thou requirest of me here, that they may be well-pleasing and acceptable in thy sight, through Jesus Christ. *Amen.*

Be sure to go early to the house of God, at least before the Minister begins with the prayers of the Church, and if any over-plus of time remain before,

spend

ſpend it not in gazing about, or in vain worldly diſcourſe (as is too common) or in ſleeping, or the like, but take thy Common Prayer Book, and thy Bible, and turn to the Service of the Church, the Leſſons, Epiſtle and Goſpel, and if there be yet ſpare time, read over the latter, and ſee how fitly the prudence and piety of the Church have adapted them to the day, and treaſure up all thoſe good Leſſons and Inſtructions contained therein, in thy mind. When the Miniſter is about to begin, ſay O Lord be with the Spirit of thy Servant in the Diſcharge of his preſent duty, and open thou his Lips that his Mouth may ſhew forth thy praiſe. When the Miniſter begins with the ſentences, ſtand up, as alſo at the reading or ſinging of the Pſalms (which was a Cuſtom uſed by the Ancients and now continued by many good Chriſtians) becauſe they are of a ſublime nature, and full of holy Prayers and Ejaculations: ſtand up likwiſe at the Hymns, Creed and Goſpel: kneel at the Confeſſion, Abſolution, Litany, the Decalogue, and all the Prayers, and content not your ſelf with that ſlovenly poſture of ſitting or careleſs leaning, too common with many: God who made both for his glory,

expects the worſhip of the body as well as that of the Soul, and certainly where there is real devotion and ſpiritual affection in the heart, it will diſcover it ſelf by an outward reverence in the body. At the end of every prayer ſay an hearty *Amen*, a Cuſtom which our times (which pretend to ſo much zeal) hath quite laid aſide, not following our Saviours example, *Matth.* 6.13. who placed it at the end of his own Prayer, nor the commands of the Apoſtles, 1 *Corinth.* 14.16.

Be very attentive to the Abſolution, and when the Miniſter pronounceth thoſe Words, "*And hath given power* "*and commandment to his Miniſters to* "*declare and pronounce to his peo-* "*ple, being penitent, the abſolution and* "*remiſſion of their ſins: He pardoneth,* &c. Do thou thus ejaculate, O Lord confirm now I beſeech thee this power unto thy Servant.

Do thou ratifie and eſtabliſh in Heaven what thy Servant doth now on Earth: *Amen*, even *Amen* Lord Jeſus.

Make your alternate reſponſes with an audible voice, and ſtill bear your part in the Doxology, *Glory be to the Father*, &c.

Do not ſlubber over your Devotions, but regard the manner as well as the mat-

matter: pray with fervency, and that for others (in any Sickneſs or Affliction) as well as for thy ſelf, and as if thou wert in the ſame condition thou wouldeſt deſire them to do for thee: ſing and praiſe God with the Spirit: Attend unto the Word of God read and preached, with all diligence and carefulneſs, and as unto the Word of God, and not of Man. Suffer not thy Eyes to rove and wander, or any vain thoughts to enter within thee, to choke the good Word, and to that end fix thy eyes conſtantly on the Miniſter, and what things are profitable for inſtruction, revolve often in thy mind, that thou mayeſt remember them, or (if thou be ſo diſpoſed) write down the Sermon.

Shew reſpect to the Place and Ordinance, by keeping thy head uncovered: never knew any take Cold in the Church. Depart not from God's Houſe without the final Bleſſing, which receive (according to the primitive manner) upon thy knees, and riſe not till thou haſt made this ſhort prayer:

BLeſſed be thy Holy name, O Lord, for all thy mercies, chiefly for this thy gracious opportunity: O Lord accept

of my weak and imperfect Services, pardon their frailties and imperfections: Sanctifie unto me all thy Ordinances, and continue such thy mercies unto me for Jesus Christ his sake. *Amen.*

As soon as thou returnest from the Church, retire into thy Closet, offer up a short prayer of thanksgiving again unto God, praising him for his mercies, and desiring him to sanctifie unto thee that good Word thou hast heard, that it may bring forth Fruit in thee to the amendment of Life, that so it may in the end prove to be the Savour of Life unto Life, and not of Death unto Death; that he will bring again to thy remembrance what profitable Instructions thou hast heard, and write them in thy mind, and by the power of his Grace dispose thy Soul to a constant obedience of them.

Then if thou hast omitted to do it before, commit to Writing what most practical Lessons thou hast been taught. Then receive the good Creatures provided for thee, with chearfulness and thankfulness, yet keeping a more strict Watch over thy self than on other days, that thou be not guilty of vain, idle and worldly discourse: Eat moderately,

as not to make thy ſelf dull or drowſie in the remaining Duties of the day, but ſo that thou may'ſt return unto them with greater cheerfulneſs and gladneſs of heart.

After a little *Parentheſis* or Breathing, betake thy ſelf again to thy Retirement, and offer up thy Meridian Sacrifice of Praiſe and Thankſgiving, as well for the Refreſhments of thy Body as the Soul; and deſire God to go with thee again into his Houſe, and to be preſent with thee by the Aſſiſtances of his Holy Spirit, in the remaining Duties of the day, *&c.*

Then call thy Family together, make each read a Chapter, and read thy ſelf unto them out of ſome good Book, or explain thoſe places of Scripture they have read; or if thou art not able to do it thy ſelf, make uſe of an Expoſitor.

When the time calls thee again to the Church, repair there with cheerfulneſs, holy Meditations and Ejaculations, behaving thy ſelf there as directed for the Forenoon. When thou returneſt home, again give Thanks, meditate on what thou haſt heard, and conſider whether nothing particular to thy condition hath proceeded out of the Miniſters mouth, which hath been the ef-

fect of thy former Prayer; if ſo, give God thanks that he hath heard thy Prayer, and be ſure to make particular Application of it to thy ſelf.

Spend not the reſidue of the day (as too many looſe and profane perſons do) either in Recreations or Paſtimes, or (which is worſe) at the Taverns and Ale-houſes; but either in Reading, Meditating, holy Conference, Viſiting the Sick, praying either with them, or in private for them, eſpecially for any who have that day deſired the Charity of the Publick Prayers: pray alſo for thoſe Graces thou ſeeſt thy ſelf to ſtand in moſt need of; as, Faith, Hope, Chaſtity, Temperance, Patience, Charity, Preſeverance, &c.

After Supper call thy whole Family together, examine each perſon what they have learn'd that day, and make them give thee an account: Encourage thoſe that have done well, and reprehend thoſe that have been faulty. If they have not been Catechiz'd at the Church, Catechize them at home, and inſtruct them in the Principles of Faith and other their Duties. Spend an hour or more in repeating the Sermons, reading to them out of the Bible, or ſome Practical Au-

thor

thor, or causing them to read; and then conclude with a Psalm. Then you may with-draw, and suffer your Family to do so too for a little while, that both your self and they may have time to meditate on what hath been read or taught.

Examine now your own Conscience impartially concerning the Sins of Omission and Commission of the day, and of the Mercies received both Spiritual and Temporal, that so you may beg pardon for the former, and render praises for the latter. Then offer up your private Evening Devotions, which being done, prepare your self for publick Prayer in your Family, by Meditation, not only of the subject Matter of your Petitions, but even of the most accomodated Expressions, especially if you do not pray by a Form; and if you do, you may before-hand consider of a convenient place to insert such Petitions, as either the extraordinary occasions of the day, or the particular necessities of any of your Family require, which you should be watchful over to understand. Then close the duties of this day with your publick Family Prayers, in which you may find a place also to insert a Repetition of some profitable Truths that

you have learned from the Miniſter: You may pray againſt that Vice that hath been condemned, or for that Grace which hath been commended, and deſire God to write his Law in your inward parts, and to give you all Grace to practiſe it in your Lives and Converſations. Pray to God alſo for the pardon of your Frailties and Imperfections in the diſcharge of your holy Duties: That he would bleſs his Miniſter that hath this day bleſſed you, that he would pour down a double portion of his Spirit into his heart, and make him an eminent Inſtrument for his glory; and finally may ſo live, and ſo preach, that he may both ſave himſelf, and them that hear him. Pray alſo that he would continue ſuch his ſpiritual Mercies towards you, and make you to grow in knowledg, and to be more fruitful under all the means of Grace, that ſo his Word may be unto you the ſavour of Life unto Life, and not to any Soul of you, the ſavour of death unto death, &c.

Thus ſhalt thou ſanctifie this day unto the Lord, and the Lord will ſanctifie thee unto himſelf: He will give thee of the bleſſings of this Life and that which is to come: Remember the words of

of the Prophet *Iſaiah*, ch. 58. 13, 14. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my Holy day, and call the Sabbath a Delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thy own ways, nor finding thine own pleaſure, nor ſpeaking thine own words: Then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the Earth, and feed thee with the heritage of* Jacob *thy Father: for the mouth of the Lord hath ſpoken it.*

Of the holy Sacrament.

SHould I here go about to enumerate the many great benefits of this holy Myſtery, I might in the next page alſo reckon up all the benefits of Phyſick, Meat, and Drink; for what theſe are to the Body, the other is to the Soul: Meat and Drink are the Supporters of our Beings, ſtrengthen the Powers and Abilities of the Body, preſerve its natural heat and vigor, and repair its decays; and our Saviour ſaith of this

Holy

Holy Sacrament, my Flesh is Meat indeed, and my Blood is Drink indeed; such as will not only like Meat strengthen and nourish, but like Drink (or Wine) comfort, encourage and revive even drooping, dying Souls: It came down from Heaven, and it is of Efficacy sufficient to translate us thither; and as the Body being but a little deprived of Food, languishes, and at last expires; even so is it with the Soul, being deprived of this spiritual Sustenance (which is said to nourish the Soul unto Life everlasting) it immediately grows sick, and at length dead unto all good Works: And then as the Body by too great plenty of feeding at last contracts Corruption and Diseases, and hath need of some Physick to cleanse and purifie it, and to preserve the Blood from dangerous putrefactions, even so is it with the Soul, which by conversing with the pleasures and delights of the World is apt to contract some stain and foulness, which may here in this sacred Fountain be washed away and cleansed, and the Soul by this Antidote preserved from future Corruptions.

It is not my design here to acquaint you with the nature, use, and end of this Sublime Mystery, or with the manner

ner of worthy receiving it; this being a Province above my low Sphere or Capacity, and already so exactly done by the Learned and Pious Authors of the *Christian Sacrifice*, *Whole Duty of Man*, *Method of Private Devotions*, &c. to which I refer you. All that I shall say in it, is to endeavour to press you to the frequency of communicating, which if we consider the Will and Command of Christ, *Luke* 22. 19. our continual wants and necessities, and the great and inestimable benefits we reap by it, we should not think our selves excused from any opportunity that offers it self, but rather court every one, and if it be in our power, make it rather than want it; for certainly if thou be a good Christian, thou wilt think every return too slow, and confess with *David*, *That as the Hart panteth after the Rivers of Waters, so panteth thy Soul after God: That thy Soul is athirst for God, even for the living God, when shalt thou come and appear before him.*

And if thou, not knowing it beforehand, come into a Congregation where the Table is spread, or art sodainly invited to communicate with a sick or dying person, I cannot see how thou

canst

canſt turn thy Back upon that ſacred Ordinance, although thy preparations are not according to the Sanctuary, or ſo ſtrict as they ought to have been, hadſt thou had timely notice thereof. Suppoſing thee therefore to be one who lives in an habitual preparation, (that is) in a daily Examination of thy Conſcience, and calling thy ſelf to an account of thy Sins, and in a conſtant performance of Religious duties, and even now lamenting that thou haſt not more time to prepare thy ſelf, ſo that what is wanting in Act is made up in Deſire, thou may'ſt undoubtedly draw near with comfort, and receive as worthily (though not perhaps ſo much to thy own ſatisfaction) as if thou hadſt made a greater and more ſolemn preparation: and I muſt tell thee, who ever thou art, that unleſs thou art thus always ready to receive, thou art in no wiſe prepared to die; which that thou maiſt be, I ſhall in the next Section ſet down ſome ſhort Rules and Directions, which may help thee towards it.

Remote Preparations for Death.

THere is nothing ſo much ſharpens the ſting of Death, and adds greater malignity and venom to it than the want of due Conſideration of it beforehand, and Preparation for it. *Inexpertata plus aggravant, novitas adjicit calamitatibus pondus.* Senec. Epiſt. 91. The ſuddenneſs and ſurprize of an evil adds to the weight and ſmart of it. *Death we are told is an enemy*, 1 Corinth. 15. 26. and (you know) to be ſurprized by an Enemy puts all into tumult and confuſion, and permits not the free uſe of that reaſon and conduct that we ſhould otherwiſe have had upon a timely monition and preparation: Nay we are told that it is the laſt enemy, and being to fight but this one battle, it will be the greateſt imprudence in the World not to muſter up all our forces, not to make all the proviſion we can before-hand, that we be not worſted in this laſt Conflict: *Non licet in bello bis peccare*; To fail once here is to fail for ever: And we ſhall never have any opportunity more to rectify a former fault. And therefore

that

that you may not miscarry in so momentous a concern, take and follow these brief Directions. First in the time of your greatest health carry your self with the greatest innocency, watchfulness, and circumspection. Endeavour to keep your Soul in an habitual frame and temper of piety continually; abstain from the commission of any known Sin, and do not that at any time, which if God should then call for thee (for no Man hath any assurance that he shall not die suddainly) thou wouldst not be ashamed to be found doing. If a sharp Sickness seizes our Bodies whilst we have a load of guilt upon our Souls, what consternation and terrour does it strike unto us? Our Sins stare us in the face, our Consciences accuse us, our faces are appaled, and our thoughts Distracted, to think that if this Sickness should prove our last, we must certainly not only be excluded from God's presence for evermore, but have our portion with Devils and Reprobates, in the Lake that burns with Fire and Brimstone to all eternity.

2. In the time of thy greatest health be frequent in the meditation of Sickness and Death. *Si sapis, utaris totis, Coline, diebus extremumque tibi semper*

ad

ad esse puta. Martial. It was the passionate Wish of *Moses*, Deut. 32. 29. *O that Men were wise, that they understood this, that they would consider their latter end!* The consideration of our latter end before-hand is the very ἀκμὴ, the highest pitch of wisdom and understanding: and on the contrary the putting far from us the evil day is the perfection of folly. It is reported of *Bilney* the Martyr, that he used some time before his Martyrdom to acquaint himself with the heat and burning of a Candle, that the greater flames might not be novel and strange unto him at the time of his Suffering. The Grave would be no surprize to us if we did sometimes in our Health descend there in our thoughts and meditations. *Præcogitati mali mollis ictus venit.* Senec. Ep. 76. Thou may'st therefore sometimes when thou art in thy retirement fancy thy self to be then Arrested with thy last Sickness, and consider then what thou would'st do, and how thou would'st behave thy self in it: Imagine thy sickness long and tedious, thy pains violent, thy nights wearisome and restless; think that thou seest thy helpless Friends mourning about thy Bed, and thy hands so feeble that thou

canst

canſt not ſtretch them forth to take thy laſt farwell of them; and at length findeſt thy Spirits quite Languiſhing, thy Eye-ſtrings Cracking, Cold ſweats bedewing thy Face, and thy extream parts growing chill and dead, and thy Soul juſt taking it's flight to appear in the preſence of God. Believe it, This is more than Romantick Story, or an Imaginary thing, and 'tis only a fancy with relation to the difference of time, otherwiſe a great reality.

Thou may'ſt proceed farther likewiſe with theſe Conſiderations: Probably I may die a ſuddain death, and may poſſibly be ſnatch'd hence before I have time to make my peace with God, if I do it not now in the time of my health; and then how ſhall I be of all men the moſt miſerable: It is but the juſt reward of my demerits for trifling away ſo much precious time as was allotted me for that purpoſe: I know many have died ſuddainly, a Syncope, Impoſthume, or an Apoplexy, a ſmall Obſtruction in my Veins or Arteries, a Stone falling from the top of a Houſe, a fall from my Horſe, a Thouſand caſualties and accidents may take me off, or if I have the favour of a Death-bed, probably my pains may be

ſo

ſo ſharp, a Lethargy or Phrenſy may ſeize my head, and dethrone my reaſon, or my thoughts may be ſo diſtracted, and in confuſion, that I may be altogether unfit then to perform the great Work of repentance, or ſecure my peace with God: therefore take up holy *Job's* reſolutions, *Job* 14.14. *All the days of my appointed time will I wait till my change ſhall come.*

3. In the time of thy greateſt Health lay up in ſtore a ſtock of proper Graces againſt the time of Sickneſs and Death. In the time of peace and quietneſs we diſcover no want of our Armour, but let an Enemy invade us, we are ſenſible of the folly of our neglect, becauſe we are now deſtitute of that which ſhould ſecure us in our greateſt neceſſity. If we provide not before-hand a ſtock of Faith, and Patience, and moſt Chriſtian Fortitude and Reſolution; Armour to ſhield, and Weapons to repel the Frauds and Encounters of our great Aſſailant the Devil, which will then take all advantages of our weakneſs, we muſt certainly be foiled in the Combate. The Graces then to be exerciſed are chiefly theſe, Faith, Hope Repentance, Patience, Devotion, and Charity, of which I ſhall ſpeak more

Particularly when I ſhew you this manner of exerciſing them on your Death-bed.

4. Set not your Affections too much on the World, and the vanities of it, but wean your ſelf from them by degrees, leſt at laſt your heart come to be ſo united to them, that you cannot think of leaving them without great Reluctancy, and you be apt with the Diſciple to talk of building Tabernacles here and ſet your Affections on things on the Earth more than things of Heaven; therefore *Love not the World nor the things of the World*; Lay not your Affections that way more than a natural conveniency requires: put now your Houſe in order, and diſpoſe of your outward concerns, prudently, piouſly, charitably,

(Inſere nunc Mælibœe, pyros; pone ordine vites.)

that ſo when you come to die, you may have nothing elſe to do but to die: *E mori ſatis eſt*, and having nothing elſe, to do it well: This alone will exact our greateſt care, our greateſt diligence.

5. Laſtly, In the time of thy health be frequent in prayer unto God, that he will fit and prepare thee for that fiery Tryal, that ſo Death find thee not unprovided.

provided. Pray often for those Graces that thou shalt then have occasion to make use of, that so, *When this Earthly Tabernacle of thy Body shall be dissolved, thou may'st have a Building with God, not made with hands, but Eternal in the Heavens.*

Of the Proximate Preparations for Sickness and Death.

1. FIrst, Therefore when it shall please God to visit thee with Sickness, think thus, This Sickness will put a period to my days; I shall now go to the Gates of the Grave, whence I shall not return; but before it comes to that, I must pass through a tedious Sickness, and most acute Pains; but however, be it what it will, I resolve by Gods Assistance, patiently to undergo it, and cheerfully to submit to Gods Will and Pleasure in it: *My Sins have deserved much more, Thy will (O Lord) be done on Earth as it is in Heaven.*

If thy Distemper will suffer it, before you takest thy Bed, kneel down and

pray to God that he will ſanctifie unto thee this his Fatherly Chaſtiſement, give thee a cheerful patience under it, and convert this thy Sickneſs into the advantages of Holineſs and Religion; that he will ſtrengthen thy Faith, encourage thy Hope, ſupport thy Weakneſs, pity thy Infirmities; and that being tried, thou may'ſt come out of thy Affliction as Gold out of the Fire, more pure and more refined, and more fit for thy Maſters uſe: Or if he hath in his Wiſdom otherwiſe diſpoſed, that he will be unto thee in death as well as in life advantage. That he will not ſuffer thee to be tempted above what thou art able, but with the Temptation will make a way for thee to eſcape, that thou may'ſt be able to bear it. That he will arm thee against all the Subtilties and Aſſaults of the Devil, and diſcover to thee the ſin for which he now ſees it fit to afflict thee; and make an abſolute ſurrender of thy ſoul unto Gods all-wiſe diſpoſal.

2. As ſoon as thou art in thy Bed, and haſt leiſure and privacy, begin while thou haſt ſtrength, and the free uſe of thy Reaſon (which poſſibly in ſome acute Diſtempers thou may'ſt not long enjoy) to renew thy Repentance, taking a ſtrict ſurv

ſurvey of all thy Capital Sins (which the former Catalogue will help thee in) and of any others lately committed by thee, remembring that God never corrects but for Sin; *When thou with rebukes* (ſaith *David*) *doſt chaſten Man for ſin*; Pſalm. 39. 11. Theſe again humbly confeſs to Almighty God, acknowledg thy de-merits, and the juſtice of his proceeding, and moſt earneſtly implore his pardon.

3. Next exerciſe thy Faith by a ſtedfaſt recumbency on God (through Jeſus Chriſt) for the full pardon of all thy ſins, and reſting upon thoſe gracious promiſes of his that he hath made: *Though your ſins be as ſcarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wooll*: Iſa. 1. 18. That God *will never leave thee, nor forſake thee*; Heb. 13. 5. That Jeſus Chriſt is the *propitiation for thy ſins*, and that in him God hath ſaid, *He is well pleaſed*; Math. 3. 17. *That God will deliver thy Soul from going down to the pit, becauſe he hath found a Ranſom*; Job. 33. 24. and will certainly give thee Eternal Salvation, if thou continue faithful unto Death. Believe alſo that God is wiſe and juſt in

ſending thee Afflictions; that he will not ſuffer thee to be tempted above what thou art able: *That all things ſhall work together for good, to them that love God*; Rom. 8. 28. That if thou live, thou ſhalt live to him, and if thou die, Death ſhall be unto thee advantage: In a word, firmly believe all thoſe Truths that thou did'ſt believe and wert perſwaded of in the time of thy greateſt health.

4. The next Grace now to be exerciſed is *Hope*, which is nothing elſe but a comfortable expectation of the performance of all thoſe good promiſes made unto thee by God. *Job* aſſures us that the hope of the Hypocrite ſhall periſh, becauſe it was not founded upon a good bottom, he continued in his ſins, and yet hoped for Mercy: But thou haſt repented of thy ſins, and purified thy ſelf from them, quite forſaken them, and therefore thy hope is ſuch as maketh thee not aſhamed, but thou may'ſt be aſſured that thou art of the number of thoſe Righteous ones, *Who have hope in their death*; Prov. 14. 32.

Fifthly, Exerciſe throughout the whole courſe of thy Sickneſs, Prayer and Devotion. This is a time of trou-

ble,

ble, and God bids us then to call upon him; and to encourage us, hath promiſed to hear us; *Pſalm.* 5. 15. beſides as we have now greater needs than ever, ſo for the moſt part the Devotion of every pious Soul is at this time raiſed to a greater height, and accompanied with more fervency and humility than in the time of his greateſt health: Therefore frequently Pray and Ejaculate unto God, as thou findeſt the temper of thy Soul requires; whether it be for ſupport under thy weakneſſes againſt deſpondencies, impatience, diſtractions or confuſions of Mind, whether for Revelations of his Goodneſs and Irradiations of his Love and Favour; and if thou art a conſtant Reader and Meditator of Gods Word, thou canſt not want ſuitable Expreſſious out of that rich Treaſury, the Holy Bible. You may find ſome cull'd out for that purpoſe in the ſubſequent pages, and in *The Whole Duty of Man* many more; But if thy Devotion be not ſo much exalted as thou would'ſt have it, remember this is a time for Paſſion, not Action, and God will accept thee.

6. Exerciſe likewiſe throughout the whole time of thy Sickneſs Chriſtian patience: *You have need of Patience*, ſaith

the Apoſtle, *Heb.* 10. 36. *That when you have done all, you may inherit the promiſes:* Now is the chief uſe of this grace, therefore you cannot want it: It is that which crowns all the reſt: This diſcovers it ſelf by a cheerful ſubmiſſion to Gods Fatherly Correction, juſtifying God, and condemning thy ſelf; ſaying with the *Pſalmiſt*, *Thou haſt puniſhed me leſs than my ſins have deſerved:* or with the Prophet, *I will bear the Indignation of the Lord, becauſe I have ſinned againſt him*; Micah 7. 9. or with good old *Ely*, *It is the Lord, let him do as it ſeemeth him good*: Or with the Apoſtle, *Chaſten me here as thou pleaſeſt, that I be not condemned with the World.* And then reſting in a cheerful Expectation that God will convert all to thy good, and that he will be to thee both in life and death advantage, taking up holy *Job*'s reſolve; *That tho he kill thee, thou wilt truſt in him*; Job. 13. 5. *and that tho thou walk through the valley of the ſhadow of death, thou wilt fear no Evil:* Pſalm. 23. 4.

Submit to the Rules of thy Phyſician, and be kind and courteous (not peeviſh as too many are) towards thy Attendants, and all that come to ſee thee, and give them

hem and thy Family good Inſtructions, eeing thoſe that are ſpoken from a Friend on a dying Bed ſtick cloſeſt f any: Be ſure no word drop from thee of repining or murmuring againſt Gods liſpenſations towards thee, but let thy words be ſueh as tend to the uſe of Edifying; and in all things behave thy ſelf, as if thou wert giving up the Ghoſt the next moment.

Be willing and content to die: ſay as St. *Paul* did, *I deſire to be diſſolved and to be with Chriſt, which is beſt of all:* or as *David*, *Like as the Hart deſireth the Water-brooks, ſo longeth my Soul after thee, O God.*

My ſoul is athirſt for God, even for the living God; when ſhall I come and appear before the preſence of God?

O that I had Wings like a Dove, for then would I fly away, and be at reſt.

Thou art my Helper and my Redeemer, O Lord make no long tarrying.

Laſt of all exercise thy Charity (not as if thou wert not to uſe it all along, but now more particularly) give and forgive: Beg pardon for any injury done thy Neighbour, and if it be in thy power, make reſtitution for any Offence that is capable of it; if not, beg God to accept

accept of thy Intentions, and to pay thy debt in Bleſſings: Forgive from thy heart all others who have injured thee, as thou expecteſt to be forgiven by God.

When thou ſhalt find thy ſtrength fail, and Death approaching, ſay, or ejaculate thus:

Lord Jeſus receive my Soul.
Into thy hands I commend my Spirit, for thou haſt redeemed it, O Lord, thou God of Truth.
Come Lord Jeſus, come quickly.

Remedies againſt ſome particular Temptations of the Devil in the time of Sickneſs.

THE Devil is ſo deluſory and ſubtil a Spirit, that like the cunning Angler he loves to fiſh in Troubled Waters, and takes all Advantages of our weakneſſes and diſturbances of mind to inſnare us; and then moſt ſtrongly aſſails us when we have the leaſt power to reſiſt him: There was a time when Satan did ſuſpend his Tyranny, ſit cloſe in the heart feeding

feeding on those lusts he found there, without any outward shew of violence; (*Certa quiescendi tempora fata dabant.*) But now he awakes as a Lion out of sleep, and as a young Lion greedy of his prey, ready to tear the poor Languishing Soul in pieces, calls in all his powers and artifices, because he knows that he hath but a short time, and if he miss this opportunity he must then let it alone for ever. Therefore it will be very necessary that you pre-arme your self against his Objections or Assailings; and they may be such as these.

1. First, He may assail thee by setting before thee the multitude and hainousness of thy Sins, that they are so many and so great that thou canst not expect that God should pardon them, and so endeavour to draw thee to a despondency of God's mercy. But then presently oppose this Temptation of his by calling to Mind the multitude and infinitness of God's mercies, which cannot be outnumbred by our Sins, nor out-weighed by our most presumptuous transgressions. Remember that place of *Micah.* 7 and 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of thine heritage? Who retaineth*

eth not his anger for ever, because he delighteth in mercy: and that other in *Isa.* 1. 18. *Though your Sins were as Scarlet, they shall be white as Snow; though they be Red like Crimson, they shall be as Wooll.* Consider also that the greatest Sinners repenting have found Mercy, as *Manasses*, *Mary Magdelen*, *Peter*, *Paul*, yea the Thief on the Cross, who at the last breath found mercy.

2. The Devil may in the time of thy Sickness assail thee by setting before thee the Strictness and Severity of God's Justice, and tell thee, It is true God is merciful indeed, but he is just too; *Zephan.* 3. 5. *Psal.* 92. 15. *And he will not let the Wicked go unpunished; his justice runs parallel with his mercy; and as the one is infinite, so is the other too.* To this oppose Christ's full and compleat Satisfaction: Indeed by the Law no Man could be justified, but Christ was made a Curse for us that he might redeem us from the Curse of the Law. That he might receive the Adoption of Sons, *Gala.* 3. 13. Christ by one Oblation of himself once offered, made a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World.

World. Christ himself will answer for thee: These are mine, and shall be made up with my Jewels, for their transgressions was I stricken and cut off from the Earth, for them was I bruised and put to grief; my Soul was made an offering for their Sins, and I bare their transgressions; they are my seed, and the travel of my Soul: I have healed them by my Stripes, I have justified them by my Knowledge; they are my sheep, who shall take them out of my hands?

3. *Satan* may object that thou hast no part in these promises, because thou art not elected. To this oppose God's free Covenant; all are invited to receive mercy, God excludes none but such as exclude themselves: *Ho, every one that thirsteth come ye to the Waters, and drink, is the Language of God by the Prophet:* Isa. 55. 1. Nay our blessed Saviour confirms it also, *John.* 7. 37. *If any* (excluding none) *Man thirst, let him come unto me and drink:* and again in the 55. of *Isa.* 7. *Let the wicked forsake his way, and the unrighteous Man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon.*

don. And ſo in the 33. of *Ezekiel* 11; *As I live, ſaith the Lord God, I have no pleaſure in the death of the Wicked, but that the Wicked turn from his way and live: turn ye, turn ye from your evil way, for why will ye die, O houſe of Iſrael?* And therefore if thou be one that hath turned from thy evil ways, never diſpute thy election, but as ſure as God lives, and that his Oath and Word are Truth, ſo ſure ſhalt thou live with him in everlaſting bliſs and happineſs; and therefore here thou may'ſt call to mind ſome of the fruits of thy Faith that thou haſt at any time found in the Courſe of thy Life, and thence comfort thy drooping Soul; concluding that thou art certainly of the number of thoſe that are ordained to Salvation.

4. Fourthly, The Devil may perhaps endeavour to perſwade thy Soul that becauſe thou art as it were in ſome kind of deſertion, and wanteſt that clear evidence which formerly thou hadſt, by reaſon of Gods preſent dealings with thee, that God is not thy God, that thy unpardoned Sins cauſeth him now to hide his Face from thee in thy greateſt Extremity, and that he will no more be intreated by thee.

Indeed

Indeed if thou haſt not repented of thy ſins, the Devil's argument is good; but if thou haſt, the Teſtimony of thy Conſcience, that thou haſt truly repented of all thy ſins, and that in ſimplicity and godly ſincerity, thou haſt had thy converſation in this life; never be diſcouraged, but aſſure thy ſelf, that though God ſeems to hide himſelf from thee, yet he has no other deſign in it but to try thee, and the ſtrength of thy Faith, thy Chriſtian courage and reſolution: This will be but for a ſhort time, and then the ſweetneſs of his return will abundantly compenſate for his ſhort with-drawing: *For a ſmall moment* (ſaith God) Iſa. 54. 7. *have I forſaken thee; but with great Mercies will I gather thee.* *Job* had ſufficient confidence of the return of God's favour and mercy, though for the preſent there was no manifeſt appearance of it, but lay under the greateſt preſſure of affliction that a poor mortal could bear; and was adviſed, becauſe God had forſaken him, to curſe God and die; and therefore with a generous and noble Spirit reſolves that *though he kill him yet will he truſt in him*, Job. 13. 15. Holy David's faith and courage was no leſs, when he could

confidently

confidently say, *though I walk through the Valley of the Shadow of Death yet will I fear none evil*; Psalm. 23.4. I have read of a Martyr that during the time of his Imprisonment, being under some trouble of Mind, had often besought God for some irradiations of his Love and Favour, and that he would send him the Comforter, but could receive nothing of it, but rather more disquiet and anxiety of mind, but yet he was resolved to wait God's leisure, which he did; and when he was fastened to the Stake, he cries out with a heart too full of joy to express it in larger terms: He is come: He is come. I shall conclude this with the words of the Prophet *Isaiah*, ch. 50. 10. *Though a Man walk in darkness and see no light, yet may he trust in the Lord, and lean upon his God.*

Of Meditation.

IT is the Character as well as the Practice of a good Man, *That he delights himself in the Law of the Lord, and in that Law he doth meditate Day and Night* Psalm. 1. 2. Meditation is the consequence or effect of delight, and what

what any man loves and delights in, he is often thinking and meditating upon; and certainly much Reading without Meditation, seems to savour more of formality and custom, than of any real delight in it.

Reading is like the Manducation or Chewing of our Food, and Meditation as the Concoction of it: and if both these go before, there is no doubt of a good and salutary Reflection to follow; and as one affords wholsome laudible Chyle for the nourishment of the Body, so will the other give forth strength and spiritual Refreshment for the Soul. But if a Man have the *Lientery*, that his Meat pass from him quickly and unchanged, what strength and vigor of Body is he like to receive by it? He may indeed eat more than a sounder Man, but he will draw thence but a small, faint and languishing Nutriment: Even so is it with such as have this Spiritual *Boulimos*, who have great Appetites and strong Desires after Reading and Hearing, but they never suffer it to digest, it suddenly passes through them, and the poor Soul is like to starve in the midst of so much plenty. Meditatin is stiled by a Learned Author *meditatio*, a kind of aug-

"mentation,

"mentation, a beating out of the Gold "into Plate and Wire; An Enlargement "of the Object we look upon, which by "our continual Survey of the Beauty "of it, we make it more clear and visi- "ble than before. Our ſtudy and de- ſire of this holy Exerciſe wants no op- portunity of time and place, *Sed inter medios Rerum actus invenit aliquid va- cui.* In the midſt of our Employments and Buſineſs finds leiſure, and makes its Cloſet in the very Streets. I cannot therefore think any perſon totally ex- cuſed from this Duty: Indeed thoſe whoſe leiſure is greater, and opportu- nities more, God will expect more from: According to that of the Apoſtle, *Luke.* 12. 48. *Unto whomſoever much is given, of him ſhall be much required;* but if thou haſt leſs time, and thy occa- ſions are more preſſing, yet thou may'ſt caſt in thy Symbole, thy Mite too, and no doubt but God will accept it.

Meditation, I take to be a ſerious Co- gitation or Conſideration of any Divine or Spiritual Subject, and a particular Ap- plication of it to our ſelves, ſo as to work upon, and raiſe our Affections.

It is not a meer Employment of the Brain, but an Act of the Heart, and en-

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ges the Affections and all the Powers of the Soul. Of it there are two sorts, the one set and deliberate, the other occasional or sudden. Both these have a large Field to walk in, and are as unconfined as the Matter and Subjects of them are; but principally the former is taken up in Contemplation of the Love, Wisdom, Power, Justice, and other Attributes of God: in Consideration of the great and miraculous Love of Jesus Christ in his Incarnation, miserable (yet senseless) Life, bitter Death, Resurrection, Ascension, continual Intercession, and all the benefits of our Redemption; of the Miseries of Life, the Certainty of Death, and Uncertainty of the Time of it; the glory of Gods Saints; the dreadfulness of Judgment, the Terrors of Hell: Or else in Meditating of any part of Gods holy Word, &c.

The latter is only conversant about sudden and occasional things, whereby the busie active Soul makes particular Applications and Reflections, according as the Subject or Occasion offers it self.

The benefits of both these are very great. *Meditatio quasi mentis ditatio.* Meditation is an inriching of the Soul. By this means you have a sufficient Treasu-

ry or Stock of Scripture, fit for all Occasions and Conditions, to strengthen your Faith, to encourage your Hope, to incite your Love, both to be the matter of, and also to quicken your Devotions, and to comfort you in all your Tryals and Afflictions, &c.

I shall begin with the former of these, set or deliberate Meditation, and here according to my slender capacity, I shall give you some brief Instructions for it, and Examples of it.

This work is of all others the most spiritual and sublime, and therefore the person most fit for this Heavenly Employ is the most holy, most heavenly Christian. He only can extract the *Elixir* and Quintessence from this precious Mineral.

As to the time and place for your Meditation, it matters not much, so you make choice of that time when you may have the greatest vacancy and recess from your worldly Concerns and Business, and when the Temper of your Body and Mind is most fit for Contemplation, and that place where you may have the most privacy and retirement. *Nunquam minus solus, quam cum solus*; said *Scipio Africanus*

The

The time of *Iſaack's* Meditation was in the Evening, and the place was the *Field*; Gen. 24. 63. *David's* time was at Midnight, and in the *Bed*; *Pſalm.* 63. 6. Our bleſſed Saviour (we read) uſed both theſe times, *Matth.* 14. 23. *Mark* 1. 35. His place was either in a *Mountain*, *Wilderneſs*, or ſolitary *Garden*; inſomuch that even *Judas* when he came to betray him, knew where to find him, *John.* 18. 1, 2. And though he took his Diſciples there with him, yet he ſeparated himſelf from them, for more private Devotions; *Luk.* 22. 41. And though his Meditation be not directly named, but only his Praying, yet it is very clearly implied, *Matth.* 26. 38, 39. his *Soul* is firſt made *ſorrowful* with the bitter Meditations on his Death and Sufferings, and then he poureth it out in Prayer; *Mark.* 14. 34. Our Saviour then had an accuſtomed place, for this accuſtomed Duty, whoſe holy Example we ought to imitate: And if thou be a Man who canſt diſpoſe of thy Affairs at thy pleaſure, it will be convenient at leaſt, that thou obſerve the ſame time for this holy Exerciſe. A ſtated time is a hedg to Duty, and defends it from many Temptations to Omiſſion.

The more frequent thou art in it the better, becauſe ſeldom converſing with God, will create a ſtrangeneſs betwixt thy Soul and him, and will take off much of that life, heat, and pleaſure, which thou formerly hadſt in the diſcharge of this Duty.

Being then retired at a convenient time to this ſolitary place, which thou chooſeſt for thy Meditation, endeavour in the firſt place to disband all vain and worldly thoughts, and to work up thy Soul to a due frame and temper of ſeriouſneſs; to help which, thou may'ſt uſe this or the like ſhort Prayer.

LEt the words of my Mouth, and the Meditations of my Heart, be now and always acceptable in thy ſight, O Lord my Strength and my Redeemer.

O Moſt gracious God, without whom I am not able ſo much as to think a good thought; be thou pleaſed to be preſent with me at this time, by the preventings and aſſiſtances of thy holy Spirit, that the courſe of my Meditation may be guided aright, and bleſſed: Remove from me all Diſtractions by worldly Thoughts, enlighten my Judg-

ment,

ment, quicken my Invention, rectifie my Will, and increaſe my Affection to heavenly Things, that my Heart may be more enlarged towards thee, and my Devotion ſo enkindled, that I may find my Corruptions abated, and my Graces thriven, and my Life every way bettered by this holy Exerciſe. Grant this, O Lord, for Jeſus Chriſt his ſake. Amen.

Next conſider ſeriouſly with your ſelf, what the thing is whereof you meditate, and endeavour rightly to underſtand it in its definition, then proceed to the diviſion and explication of it: from thence, if it be an Attribute of God, proceed to the Admiration and Love of God, for ſuch his infinite Perfections; and if it be ſuch as is imitable, ſtedfaſtly reſolve to ſeek to attain it in part, which thou canſt not in degrees; if it be a Vertue thou art meditating of, repreſent it to thy Soul in the moſt amiable dreſs, by comparing it with the contrary deformities of Vice. If a Vice uncover its nakedneſs, and ſhew all its ugline ſs and evil conſequences; freely confeſs thy former Follies, reſolve againſt it, and beg Gods Aſſiſtance againſt future Backſlidings. If it be Mercies or Providences

thou art meditating of, be ſure to mention all the Circumſtances of them, and to raiſe thy Soul to the higheſt pitch of gratitude for them: And in all theſe remember that if the Sacrifice wants a Heart, it will not be accepted by God; never therefore leave conſidering and meditating, until thou haſt ingaged thy Heart and Affections in the Work.

Throughout the whole time of thy Meditation, be frequent in Soliloquies and Ejaculations, and at length conclude all with Thanksgiving, and recommending thy ſelf to God.

It will be impoſſible for me (and I think for any other) to preſcribe an exact method for proceeding in this Duty, becauſe of the different matter and various ſubjects of Meditation: Every pious Soul after ſome conſtancy in it, will know beſt how to adapt it to his own greateſt profit. However take in good part (Reader) thoſe following Exemplifications.

The Thankſgiving after Meditation.

O Bleſſed God, the fountain of all Mercies, I give thee moſt humble and hearty Thanks for this preſent Expreſſi-

on

n of thy love and kindneſs, for the Aſ-ſtances of thy holy Spirit, and inward comforts which I have now received by his holy Exerciſe.

O that Men would praiſe the Lord for his goodneſs, and declare the wonders that he doth for the Children of Men; for he ſatisfieth the empty Soul, and filleth the hungry Soul with goodneſs: Grant me, O Lord, an unweariedneſs in well-doing, and let it be the delight and joy of my Soul to do thy will; and let thy comforts always encourage and refreſh my Soul. Pardon, O Lord, all my ſins, pity all my Infirmities, eſpecially thoſe of my preſent performances; and receive me into thy gracious protection, both now and ever; through Jeſus Chriſt. Amen.

Divine

Divine Meditations.

Concerning Gods Omnipresence.

BY the Omnipresence or Ubiquity of God, is meant Gods being present in every place, and at all times. Gods most glorious presence is in the highest Heavens, where he is encircled with Myriads of Angels, and beautifi'd Spirits, who continually behold and admire his Majesty and Glory; yet he is not here *Circum Scriptivè*, or as confined only to that place (for then he were not God) but he is here also on the lowest Earth, and we daily discover him in his Providences: Nay he is in *Hell* too, and that the Devil and Damned discover by their Torments; his Center is every where, and his Circumference no where. Though no place can contain him, yet none can exclude him;

m; for he *fills Heaven and Earth:* rem. 23. 24. *Whither ſhall I flee from y preſence* (ſaith *David*) *if I aſcend into Heaven, thou art there: if I ake my Bed in Hell, behold thou art ere alſo*; Pſalm. 139. 7, 8.

No place, no time can bound his preence. The moſt wild and untrodden aces of the Deſart, the ſolitary Caves nd Receſſes of the Earth, the thickeſt nd more than *Cimmerian* darkneſs of e Night, are no ſhelter from thy Alleeing Eye; the darkneſs is no darkneſs ith thee, *yea the day and night to ee are both alike*; Pſalm 139. 12.

God is preſent in the Church, beholdg our Order and Behaviour there: He preſent in the Cloſet, when the door cloſeſt ſhut, to inſpect our ſerioueſs and devotion there: He is preſent t our Tables, and at our Merry Meetngs, at our Feaſts, and at our Faſts: e is about our Beds, and about our aths; he takes particular notice of all ur Actions, and weighs all our words n a ballance: Nay thoughts, ſecret houghts, are not hid from him; but he nows them long before we do or can. Our fleſh, alas, is too pervious to hinder im from entring into the ſecret receſſes f our hearts.

1. This

1. This then ſhould teach thee, O my Soul, to revere and adore the God of ſuch infinite Perfections, and firmly to believe what thou canſt not comprehend. We know a humane Body (the perfection of the whole Creation) cannot be in two places at one and the ſame time, yet (bleſſed God) I am aſſured by Faith, and by the conſtant diſpenſation of thy Providences in all places, that thou art Omnipreſent at the ſame time: *That there is not any Creature that is not manifeſt in thy ſight*; Heb. 4. 13. *but all things are open and naked unto the Eyes of thee, with whom we have to do; for in thee we live and move, and have our being*: Acts. 7. 28.

2. Thou may'ſt learn hence, O my Soul, to have continually an awful ſenſe of the Divine Majeſty, to tremble at the apprehenſions of his preſence; *Jerem.* 5. 22. and to behave thy ſelf always as in his ſight, not to dare to commit any, even the moſt minute ſin in ſecret, becauſe God ſees, and is preſent, who will be both thy Witneſs and thy Judge. *How ſhall I do this Wickedneſs*, ſaith *Joſeph*, *and ſin againſt God*? Geneſis 39. 9. Though no Eye ſaw him, yet he

was

was conſcious that God was a Spectator, and therefore he dares not offend in his preſence. Do thou therefore (good God) throughly convince my Soul of this great Truth, that I can never abſcond my ſelf from thy preſence; that thy Eye is watchful over all my Actions; that thy Ear is ever open to hear all my words; and that thou diſcerneſt the moſt ſecret of my thoughts; that ſo looking upon thee as a Witneſs of my whole Converſation, I may always keep a Conſcience void of offence towards thee and towards all Men.

3. Be careful, O my Soul, becauſe thou art in the immediate preſence of God, to be ſincere towards him in all thy Religious Duties, as well private as publick, and approve thy ſelf to thy *Father, who ſeeth in ſecret;* Matth. 6. 6.

4. This will be a comfort to thee, O my Soul, in all the Afflictions, in all the Troubles thou can'ſt meet withal here in this World. God is preſent with thee, he ſees all thy wants and neceſſities: He is an All-ſufficient God, he is able, and will always ſuccour and relieve thee; take up then holy *David*'s reſolution, *Why art thou caſt*

Pſal. 91. 15. *Gen.* 17. 1.

cast down, O my Soul; and why art thou disquieted within me? put thy trust in God: Psalm. 42. 5. Or that of the Church, *Lamen.* 3.24. *The Lord is my portion, saith my Soul, therefore will I hope in him.*

5. This should stir up in thee longing and ardent desires after the full enjoyment of his more immediate presence in Heaven, where our joys shall be full, and our pleasures everlasting; *Psalm.* 16. 11. Draw nearer, yet then, O my Soul; Is there in his presence such fulness of joy? Bring forth then thy strongest love towards him that hath prepared such great things for so contemptible Worms as we are: Thy strongest endeavours to please him here, and desires to enjoy him hereafter. I have had some prelibations or fore-tastes of the sweetness of thy presence in Praying, Meditating, Hearing thy Word, and Receiving the Holy Sacrament, but these have been incompleat and interrupted: It will not be long before I shall (by his Mercy) be admitted unto a more full, perfect, and compleat enjoying of his more immediate presence, where I shall for ever behold his Face, and be united to him, without any divorce or separation to all Eternity.

nity. *Eo feror, quocunq; feror. Nihil aliud velim quam permanere illic in æternum.* St. Aug. Conf. If those Servants were accounted happy that stood continually in the presence of an *Earthly Prince*; 1 Kings 10. 8. and if the Twelve Apostles were happy in the enjoyment of the sweet company of our Saviour here on Earth; though in the State of his Humiliation; then thrice happy are those Men and those Servants which shall stand continually before thee in thy Kingdom, who art King of Kings, and Lord of Lords.

One day in those Cœlestial Courts, is better than a thousand. My Soul hath a desire and longing to enter into the Courts of the Lord, my Flesh and my Heart rejoyce in the living God.

My Soul thirsteth for thee, my Flesh also longeth after thee, in a barren and dry land, where no water is.

Like as the Hart desireth the VVater brooks, so longeth my Soul after thee, O God.

My Soul is a thirst for God, even for the living God; when shall I come and appear before the presence of God.

Of

Of the Mercy of God.

MErcy in God is an Attribute Eſſential to his Nature, by which he pitieth thoſe that are in Miſery, relieveth thoſe that are in Neceſſity, and paſſeth by many ſins and frailties in his Creatures, which he might in Juſtice ſeverely puniſh.

Mercy and Miſery are relatives, and were there no Want nor Treſpaſs, there needed no Mercy.

Mercy is either in the Affection or Expreſſion: In the Affection it is termed Bowels of Mercy: in the Expreſſion, Works of Mercy.

The former God always hath; for it is one of his principal Attributes, and cannot be ſeparated from him, no not at the time when he is in the Execution of his Juſtice; for when his hand ſtrikes, his heart (as I may ſo ſpeak) melts and pities, and his Bowels yearn within him; like a merciful Judge who at the ſame time (being compell'd by juſtice)

justice) that he condemns the Criminal, relents in his heart for him. In the very midst of Judgment God remembers Mercy.

The latter, every Man living hath daily fresh Experiences of in the plentiful Largesses of his undeserved Bounty. That thou yet livest, is an unparallell'd Mercy; for thou mightest have been now in Hell, beyond the Hopes of any more Mercy, as well as many thousands who perhaps have deserved it less than thy self.

It is of the Lords Mercy that we are not consumed; Lam. 3. 22. Should I go about to enumerate the variety of Gods Mercies towards us as Men, and as Christians, I might in the next page recount (what the Philosopher foolishly attempted) the sands of the Sea-shore, or the drops of the Ocean. Gods Mercies towards us, as they are undeserved, so they are free; he hath no other motive than what proceeds from his own goodness and pleasure; *He hath Mercy on whom he will have Mercy*: Rom. 9. 18.

Alass, there is nothing in us that could invite his Mercy, but our own misery and wretchedness: he pitied us

when we lay in our blood, and said unto us, live.

God's mercy is universal, illimitable: *His mercy is over all his Works*; Psalm. 145.9. The wicked as well as the godly daily taste of his mercies; *for he sendeth Rain upon the just, and the unjust*; Matt. 5.45. but yet his Mercy is more special towards his Elect Servants 1 *Tim.* 1. 16. for those he hath mercies, tender mercies; yea multitudes of tender mercies: *Psalm.* 51.1.

God is great in mercy, Psalm. 119. 156. 2 *Sam.* 24.14. *He is rich in Mercy*: Eph. 2.4.

The duration and constancy of God's mercy, it is for everlasting; *Psal.* 100. ult. 136. 1.

God is delighted in mercy. He is mercy in the abstract, and therefore *David* calls him: his mercy. *Psal.* 59.10.

It it said that *Mercy rejoyceth* (or triumpheth) *over Judgment*; 2 Jam. 2.13. as if there were a pretty kind of contention between them, and mercy had gotten the upper-hand. κατακαυχᾶται. God in the Second Commandment threatens to punish to the third and fourth Generation, but his mercy extendeth to thousands. There is no perfection in God the Acts of which are more manifest, than in that of his Mercy: Let us Consider it's opposite

Justice

Justice: How few Acts can we find of this, for multitudes of his mercies? And when he does smite, how many warnings doth he give before-hand? How long is he whetting his Sword, and lifting up his hand to strike? He seems even to lay aside his Omniscience, that he might be frustrated in doing this work, *This his strange Work:* Isaiah 28. 21. *I will go down* (saith God) *and see if their wickedness be altogether so great as the Cry which is come up unto me: and if not, I will know:* Genes. 18. 21. *God delighteth in mercy:* Micah. 7. 18. But it grieves him to the very heart (if I may so speak) when he is forced to execute his Justice. *Dolet Deus quoties cogitur esse Deus.* Who is there that can say he hath been punished according to his demerits? Nay, canst thou find out any Act of his Justice which hath not an Alloy or Mixture of his Mercy? *for his tender mercies are over all his Works.* Psal. 145. 9.

1. Learn then hence, O my Soul, to admire and adore this infinite perfection of Almighty God, and to labour after a due Sense and Consideration of it, that thou mayst glorifie him for it.

2. Learn hence to acknowledge God's mercy in all that thou hast, and dost en-

joy. All thy mercies come from him; 1 *Chron.* 29. 14. What haſt thou which thou haſt not received from his benign hand? *Every good gift comes down from above*; James. 1.17. and St. *Paul* tells us, 2 *Corinth.* 1. 3. That he is the Father of all mercies; and certainly if we are dutiful Children, we ſhall not ſuffer the remembrance of them to be buried in ungrateful ſilence: but as the Heart will be filled with the ſenſe, ſo will the mouth with the acknowledgment of his Mercies. *Who can expreſs the noble Acts of the Lord, or ſhew forth all his praiſe?* Pſal. 106.2. *Oh how great is the Sum of them! If we tell them, they are more in number than the Sand:* Pſal. 139.17,18.

Praiſe the Lord, O my Soul, and all that is within me praiſe his Holy Name: Praiſe the Lord, O my Soul, and forget not all his benefits.

3. And is God ſo merciful? Then this, O my Soul, ſhould teach thee humility, and to have low thoughts of thy ſelf. If thou wert not miſerable, thou hadſt no need of Mercy: If thou wert righteous, 'twere but juſtice to receive good from the hands of God, not mercy. Every particular bleſſing I enjoy is the fruit and effect of the mercy of God, and ought to each me a Leſſon of Humility. Many

Many Stripes, many Judgments indeed have I deſerved, but I muſt confeſs with holy *Jacob*, *That I am not worthy of the leaſt of all his Mercies:* Gen. 32. 10.

4. Is God a God of ſuch infinite Mercies? This then ſhould teach thee, O my Soul, in all thy difficulties and diſtreſſes, in all thy wants and neceſſities to, have recourſe unto him, to reſt and depend upon him.

The Angel of the Lord, ſaith holy *David*, *tarrieth round about them that fear him* 3. Pſal. 34. 7. *and delivereth them:* And *Pſal.* 34. 22. *The Lord delivereth the Souls of his Saints, and all that put their truſt in him, ſhall not be deſtitute.*

And as in temporal dangers, ſo in temporal wants we muſt caſt all our care upon him; *for he careth for us*: 1 *Pet.* 5. 7. They that fear the Lord lack nothing; *Pſal.* 34. 9. and v. the 10. They that ſeek the Lord, ſhall want no manner of thing that is good. God is a God all-ſufficient, and able to help me in my greateſt neceſſities: He is a God rich in Mercy, and will not ſuffer me to want; therefore I will caſt my burden upon him: I will put my truſt in him.

5. Is God ſo Merciful? This ſhould teach me to fear him: This may perhaps ſeem ſtrange, What ſhall I fear him, becauſe of his Mercifulneſs? I have great reaſon to truſt him indeed, and to love him, but ſhall I fear him for it? Yes certainly we ought to fear him even for his Mercy: *There is forgiveneſs with thee* (ſaith *David*) *therefore thou may'ſt be feared*: Pſal. 130. 4. and 67. *ult. God ſhall bleſs us, and all the ends of the Earth ſhall fear him.* Though he forgives, though he bleſſes, though he ſhews us mercy, yet we muſt fear him: Yea, I muſt needs ſay, that of all Gods Attributes, Mercy is the dreadfulleſt; for wherever his Mercy lights, and is neglected, or returns empty, without anſwering Gods Deſigns, he will certainly recompenſe his abuſed Mercy with double Severity. *Læſa patientia furor fit.*

6. Is God thus Merciful? This ſhould teach us to imitate his Mercy, by being merciful to our poor neceſſitous Brethren. Let us imitate it in its univerſality; it is over all his works: Who is there under the Sun that hath not taſted of it in its reality? He giveth liberally and upbraideth not. It is far from God to do any thing ſeemingly; 'tis not enough

nough to profeſs Compaſſion, and to ſay as thoſe in St. *James*, ch. 2. 16. *Depart in peace, be ye warmed, be ye filled, and yet give nothing to cloath or to feed them.* But thou ſhall do according to the Precept in *Deuteronomy*, ch. 15. 10. *Thou ſhalt ſurely give him, and thy heart ſhall not be grieved when thou giveſt unto him.* And to encourage thee, take Gods own promiſe annex'd to it, *Becauſe that for this thing, the Lord thy God ſhall bleſs thee in all thy Works, and in all that thou putteſt thine hand unto.* Thus we muſt imitate God in being merciful unto all, and in being really merciful. All our acts of mercy to our poor Brethren, Chriſt takes as done to him; *Matth.* 25. 40. *In as much as ye have done it unto the leaſt of theſe my Brethren, ye have done it unto me.* The miſeries of my Brethren are my own miſeries, and therfore your mercies to them, are in a ſenſe mercies to me.

Laſtly, Is God thus merciful? This ſhould teach thee, O my Soul, to be continually praiſing him for his Mercies. Praiſe is a Duty incumbent on all the Sons of Men, becauſe that all have taſted of his goodneſs and his mercy.

Give the Lord, ſaith David, *the honour due unto his Name*; Pſal. 29. 2. Shewing that it is not an arbitrary or voluntary act, but a juſt debt which we owe to God. God not only ſupplieth, but even daily loadeth us with his benefits (as the Pſalmiſt obſerves) and as he expects no other, ſo we can make no other retribution unto him, but our Praiſes and Thankſgivings; O let us never then defraud him of that ſo eaſie Tribute; but let our Hearts be continually filled with the ſenſe, and our Mouths with the acknowledgment of his Mercies.

We confeſs, O Lord, that we are not worthy of the leaſt of all thy Mercies, and therefore the leſs we deſerve them, the more thou deſerveſt our Praiſes. O let us not by our ingratitude provoke thee to diſcontinue thy Mercies, or to ſhut up thy tender Mercies in diſpleaſure; and ſo teach us to value them, by making us feel the want of them. *Alelujah.*

Of

Of the certainty of Death and Judgment.

Hebrew 9. 27.

And as it it appointed unto Men once to die, but after this the Judgment.

GOD at firſt Created Man in a ſtate of Innocency, and appointed him Laws to obſerve, and gave him withal a power to keep them; and to the keeping of which he annexed the continuation of a happy life, and immunity from death: and leſt his credulous Nature might be too eaſily impoſed upon to his own and his poſterities ruin; leſt the ties of Love, and promiſe of a Reward, were not ſtrong enough to bind him to his Duty and Allegiance; God was pleaſed to hedg in his way with a denunciation of threatnings and judgments, in caſe he ſhould any way diſobey thoſe Laws ſet, and tells him, *Gen.* 2. 17. *In the day that thou eateſt thereof*, tranſgreſſeſt my commands (for I have told thee poſitively, thou ſhalt not eat of it) *thou ſhalt ſurely die*: but Man, degenerate

generate Man, ſoon caſt off his primitive Innocence, violates thoſe Laws, and thereby renders himſelf and all his poſterity obnoxious to that Judgment of Death before threatned.

And now God ratifies his former denunciation, eſtabliſhes it by a perpetual Decree, *That unto duſt he ſhall return*, Gen. 3. 19. So that now we ſee whence *Death* had its firſt beginning, *Rom.* 5. 12. It is but the product and birth of Sin. Sin having once conceived, never prove abortive, but brings forth *Death*, James 1. 15. It is now appointed unto Men once to die, and as certain as the Decree of God is Irreverſible, ſo certainly ſhall all the Off-ſpring of *Adam*, High and Low, Rich and Poor, Learned and Unlearned, deſcend unto the gates of the Grave, mingle their duſt, and pay down their Symbole of Mortality.

Diveſne, priſco natus ab Inacho,
Nil intereſt & infimâ
De gente, ſub dio morieris,
Victima nil miſerantis orci.
Omnes eodem cogimur, &c.
Horat. Carmin. Lib. 2. Ode 3.

St.

St. *Austin* obſerves three kinds of eath: The firſt, is when God forſakes he Soul; ſo he forſook *Saul*, 1 Sam. 6. 14. and ſo he forſook *Pharaoh*, Exod. 13. This Death is alſo mentioned, *Matt.* 22. *Let the dead bury their dead.*

The ſecond is, When the Soul forkes the Body, which is in the common ourſe and order of Nature: *So* Lazas *died*, John. 11.

The laſt is, When both Body and Soul ffer eternal Death; and this is mentined, *Matt.* 25. 46. andſo alſo, *Luke* 16. 2,23. *The Rich alſo Man died and was uried, and in Hell he lift up his Eyes eing in torments*, &c.

Now Sin is the parent of all theſe; ut great ſins and a ſtate of impenitency nd hardneſs of heart are the cauſe that nove God to the firſt and laſt: Firſt to orſake the Soul (but not till the Soul orſakes him) next to conſign him over o that ſtate of Immortal Death.

The ſecond kind of Death is common o the Godly as well as the Wicked, to im that feareth an Oath, as well as im that ſweareth; to the Religious, as ell as the Profane; becauſe Gods Decree unchangeable, and becauſe hat even they alſo cannot lead *Eccleſ.* 7. 20.

a sinless life, but have many sins, many frailties and imperfections, that they can not totally be freed from, while they live. *Death* (saith the Apostle) *passed upon all Men, for that all have sinned*; Rom. 5. 12.

Death then is certain to all

— nullum
Sæva caput Proserpina fugit.

and yet nothing more uncertain than the time of it.

Mors certa est, incerta dies.

One dies in the ἀκμὴ and vigor of his Age, when his Bones are full of Marrow and his Blood of Spirits: Another in his Infancy, wen there are great expectations of future comfort, and hopeful successes. Another is intombed in his Mother's Womb, and never sees the Light. Another dies in the Flower of his Youth. Another in Old Age: but all sooner or later come to one Seat, the Grave. One goes well at Night to his Bed, and in the Morning is found dead.

Lotus nobisum est, hilaris cœnavit & idem
Inventus mane est mortuus. Andragoras.
Martial. l. 6.

Another goes out of his doors, and his beloved Consort is with much joy

nd impatience expecting his happy re-
rn, and anon she receives the sorrow-
l news of his Death, by a Fall, or a
eavor. Of all the uncertain things in
e World, I know not a more uncer-
in thing than the times of our Death.

There are so many thousand Casual-
es that may intervene to deprive a Man
f life, that it is a greater wonder that
e is, than that he is not. A Plague, or
me popular Disease, or Fevour, or Small-
ox: an Immoderate Grief, or profuse
y, an Intemperate Draught, or undi-
sted piece of Meat, yea a Hair, or a
rape-stone, with Myriads of other acci-
nts, may introduce Death.

And as Death is certain, so is Judg-
ent too.

As it is appointed unto Men once to
e, so after this the Judgment. As one
fixed by an irrevocable unalterable De-
ee, so is the other too.

*He hath appointed a day in which he
ill judge the World:* Acts 17. 31.

This Judgment will be universal both
to persons and things. *God will judge
e secrets of all hearts by Jesus Christ,*
om. 2. 16. *Every Man shall receive the
ings done in his body, according to
at he hath done, whether it be good or
evil,*

evil; 2 Cor. 5. 10. *and to that end we must all appear before the Judgment Seat of Christ.*

God is said to be the *Judge of all*, Heb. 12. 23. which evinces the certainty of a day of Judgment: Otherwise to what purpose is there a Judge: And shall not the Judge of all the Earth do right?

Here the good man finds the sharpest Misery and greatest Afflictions; the Evil Man the sweetest Felicity, and fullest Pleasures. Here the *Rich mans* Table stands pressed with Delicacies, and poor *Lazarus* lacks even Crums to feed him. Therefore it would much impeach the Justice and Goodness of God, if there were not a time and place to make some retribution to each of these; to reward the Righteous, and to punish the Wicked. Seeing it is a righteous thing with God to recompence Tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord *Jesus* shall be revealed from *Heaven*, with his mighty Angels; 2 *Thess.* 1. 6, 7. *Remember that thou in thy life time receivedst thy good things, and likewise* Lazarus *evil things; but now he is comforted and thou art tormented*: Luke

16.

16. 25. *So that a Man shall say, Verily there is a reward for the Righteous; Verily he is a God that judgeth in the Earth*: Psal. 58. 11. Otherwise where is our Hope? *For if in this life only we have hope in Christ, we are of all Men most miserable*; 1 Cor. 15. 9. Nothing could buoy up the Spirits of a good Christian, amidst all the heavy Pressures and Afflictions of this Life, but that he has the Hopes and Assurance, that there is an exceeding and eternal Weight of Glory, laid up for him in the life to come.

St. *John* in his Revelation tells us, *Chap.* 20. 12, 13. *That he saw the Dead, small and great, stand before God; and the Books were opened; and the dead were judged out of those things which were written in the Books, according to their Works: And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them; and they were judged every Man according to their Works.*

From the whole, you see there is a certainty, nay a necessity of Death and Judgment. This then should teach thee *O my Soul*,

1. First to be often meditating of it before

before it comes; *Nil sic revocat a peccato quam frequens Mortis et Judicii meditatio.* This will restrain thee from Sin, and make Death and Judgment less terrible when it comes. Is there such a day approaching for all the Sons of Men? How should we then resolve with *David* to make a Covenant with our eyes, that they behold not vanity: that we set a Watch before our Mouths, and keep the door of our lips, as with a bridle, that we offend not with our tongues: that we always have clean hands, and a pure heart, that at length we may dwell in his Tabernacle, and rest upon his holy Hill for ever.

Si sapis utaris totis Calendis diebus:
Extremumq; tibi semper adesse puta.
Martial.

I know the sting of Death is Sin; but thanks be to God who giveth us the Victory through our Lord Jesus Christ.

2. Are there such days approaching? and is the time uncertain? this then should teach thee, O my Soul, to be continually preparing for them. Upon this and this moment of time, depends eternity. After a few years, perhaps months or days (it may be minutes) thou shalt be ar-

rested

rested by Death, and thence pass to Judgment: Are thy Accounts fair? Canst thou give them up with joy, and not with grief? Art thou reconciled to God? and hast thou peace with him, and thy own Conscience? then, come blessed day: But if not, neglect not one day, nay one minute more; thou knowest not what a day may bring forth. How many have thy Eyes seen, or thy Ears heard of, that have been one day frollicking and taking their fill of pleasure, and the next shut up in the prison of the grave, whence there is no return to rectify thy former aberrations, and where there is no more repentance? The Grave is a safe repository, and as it receives, so it will keep thee to the Judgment of the great Day: *He that goes thither filthy, will be filthy still; and he that is unjust, will be unjust still: He that is righteous, will be righteous still; and he that is holy, will be holy still.* Revel. 22.11.

Give me grace (Good God) all the days of my appointed time, to wait until my Change shall come; to think every day my last, and to prepare Accordingly: that so though the time be uncertain, I may not be at any time unprovided, but when I come to die I may have nothing

else to do but to die; that my Soul in the Arms of the Holy *Jesus* may be deposited with safety and joy, there to expect the Revelation of his day, and then to partake the Glories of his Kingdom.

3. Are there such days approaching? Then this should strike Horrour and Amazement to all loose and wicked persons. The consideration of a Judgment to come made stout *Felix* tremble. The foolish Virgins did bethink them of Oil for their Lamps, when they heard the noise of the Bride-groom's Coming, and perhaps these when on their Death-beds, will then too late think of this Day; but 'tis not then a few still-born abortive prayers, a Lord have mercy upon us, or the like, will serve their turn. The Sinner may frollick it now, follow his intemperance and unlawful pleasures, and say still these are but tricks of youth, or frailties of his Nature; *but let him remember that for all these things God will bring him into Judgment*; Eccles. 11.9. 'Tis strange that Sinners should be so stupid, and put so far from them the evil Day: they think they shall still rejoyce as in their youth, and see no evil, and so never bethink them of their condition, till they find themselves in the confines

onfines of Hell. Tell them now of pre-
aration for Death, they will anſwer
ou, 'tis time enough yet; and the fit-
eſt ſeaſon for that, is when they are
perannuated, and unfit for any thing
ſe: Their time muſt now be divided
etween their luſts and vanities, between
nlawful pleaſures, and imoderate ſleep
idleneſs; they cannot now find a time
r Repentance, Prayer, and attending up-
n the things of God; never conſider-
g that they muſt find a time to die in,
d that when Death comes, they muſt
at leiſure for that. All their falſe plea-
res are vaniſhed like a ſhadow, and
w nothing remains but the ſenſe of
ilt, and a fearful expectation of Judg-
ent: they now perceive the Arrows of
e Almighty ſtick faſt on them, and
at there is no profit (but extreamleſs)
thoſe things, whereof they are now
hamed: they now feel their Torments
gin, and court death to be freed from
e ſtingings of Conſcience; but that on-
conſigns them over to greater and
ore impaſſible miſeries; who like pri-
ners condemned to die, they are
ought out of priſon, their Chains
ock'd off, and yet carried to a more
readful Execution.

4. Are there ſuch Days approaching? Then this brings great comfort and ſatisfaction to the Godly Man: he is ready to ſay with *Jonah* Chap. 4.3. *And now I beſeech thee, take away my Life, for it is better for me to die than to live*: or with Saint *Paul*, *I deſire to be diſſolved*. Death I know, is but a ſtepping behind the Dark Curtain, and a paſſage into another Room: I ſet here in this *Horizon*, but I ſhall preſently riſe in another. This not a *Period*, but a *Parentheſis*, which may be put in or left out, To me to die is gain. I have had my Portion of evil things in the World, my ſhare of miſeries and troubles, but now I ſhall be freed from them all, and gain my port, which I have ſo long looked out after. And can you blame a Man that is toſs'd up and down the turbulent Waves of the Sea to deſire a ſafe Harbour to land in? Can you blame the poor Man that labours and toils all the day long in the ſweat of his Brows, when his Work is done, to deſire the night, wherein he may take his eaſe, and ſweet repoſe? Neither is the Godly man (by Death) only free'd from thoſe Calamities and Troubles from without, but from the depraved Corruption of his Nature; from Temptations from

with

within and without, and from Sin it ſelf; the greateſt joy to a pious Soul: who more rejoyceth that he cannot ſin, than that he cannot ſuffer.

And as the approach of this Day brings great comfort and ſatisfaction to the Godly, upon the ſcore of thoſe Negatives, ſo it is much enhanſed upon the conſideration of thoſe poſitive Rewards (ſtyled by the *Apoſtle* the recompence of Reward) promiſed by Almighty God; which they have oftentimes ſome prælibations, or foretaſtes of: This makes them chuſe Death rather than Life, and to take up St. *Auſtin's* Words (breaking out in a holy rapture, commenting upon *Moſes's* deſire of God (*Exodus.* 33.) *That he would ſhew him his glory*, and God's anſwer, *Thou can'ſt not ſee my Face; for there is no Man ſhall ſee my face and live.*) *O let me die, that I may behold thy glory. Eia Domine, moriar ut videam, videam, hic ut moriar; nolo vivere, volo mori, diſſolvi cupio, & eſſe cum Chriſto. St.* Aug. I know that *my Redeemer* liveth, that where *he* is, there his Servant ſhall be; I ſhall ſee him as he is, and my eyes ſhall behold him; πρόσωπον πρὸς πρόσωπον, face to face; and then, *Olim hæc meminiſſe juvabit*—— It will be very pleaſant to think of thoſe many

many paſt troubles, and eſcaped dangers.

Grant me gracious God ſo to live, that at laſt I may lay down my Head in the duſt with joy, reſt in hope, and at length riſe to a bleſſed and glorious Immortality. *Amen*, even *Amen* Lord Jeſus.

Of Heaven and Hell; the Joys of one, the Torments of the other.

Juxta ſe poſita magis eluceſcunt. The darker the Foyl, the more radiant doth the Diamond appear. The blackneſs and deformity of the Maid, makes the Miſtris's Beauty more remarkable. The Meditation of the torments of Hell renders the joys of Heaven the more valuable; and therefore I begin with the former. God hath ſet before us Life and Death, eternal Rewards and eternal Puniſhments. He hath given us juſt and holy Laws to obſerve and keep, and power to keep them; and to the keeping of which he hath annexed an everlaſting reward, by an irrevocable Decree: to the violation of which, he hath (by the ſame Decree) annexed an everlaſting puniſhment: ſo that if we embrace the former we

we ſhall not fail of the recompence of reward; but if we perſevere in the latter, we treaſure up Wrath againſt the day of Wrath, and ſhall be ſure at length to feel the Righteous Judgment of God. This is God's Covenant that he makes with us: *To them who by patient continuance in well doing ſeek for glory, and honour, and immortality, eternal Life: but unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh*; Rom. 2.7,8,9. Now 'tis eſſential to God to be juſt to his Covenant. *The Lord is juſt*, ſaith the Prophet, *Zephan.* 3.5. He is Juſt in all his decrees, and juſt in the Execution of them: He is juſt in himſelf, and juſt in his Law: juſt in his rewards, juſt in his puniſhments. He is Juſtice in the abſtract. He is the Judge of all, and ſhall not he do right? Yes certainly he ſhall, and will. *As he keeps mercy for the righteous, ſo he will by no means clear the guilty*; Exodus. 34.7. Let no wicked perſon therefore condemn in this the ſeverity of God's juſtice in proceeding againſt wicked Wretches, *Whoſe damnation* (as the Apoſtle ſays, *Rom.* 3.8.) *is juſt.* For it is their own voluntary free choice, *their*

Deſtruction is of themſelves, Hoſ. 13. 9. *Let God be true, and every man a Liar; that he may be juſtified in his ſaying, and clear when he is judged by wicked and unreaſonable men:* Rom. 3. 4, 5, 6.

St *Paul* puts the queſtion, Is God unrighteous, who taketh Vengeance? and anſwers it himſelf, God forbid; for how ſhall God then Judge the World? For if God be a Judge he be muſt juſt, and diſtribute puniſhments as well as rewards. *The Lord is juſt* (ſaith the Pſalmiſt) *and there is no unrighteouſneſs in him*; Pſal. 92. 15.

O enter not into Judgment with thy Servant, O Lord, for in thy ſight ſhall no fleſh living be juſtified.

O Lord if thou condemn me thou art righteous; thou haſt but dealt with me after my ſins, end rewarded me according to the demerits of mine iniquities. Righteous art thou in all thy ways, juſt and true are thy Judgments. Holy St. *Jerome* was wont to ſay, That whether he did eat or drink, ſleep or wake, or whatever he did, he thought the Sound of the laſt Trump did eccho in his Ears, and heard a voice, ſaying, *Ariſe ye Dead and come to Judgment.* If this holy Man were under ſuch continual apprehenſions, and had ſuch fears of the approach of the

laſt

laſt day, that he could not at any time disband them from his thoughts: How then ſhould it ſtrike horror and amazement into the hearts of obſtinate impenitent ſinners, to think of the dreadfulneſs of that day, and the greatneſs and perpetuity of their torments, which ſhall then commence but never have an end? They have had their Heaven upon Earth, and now they ſhall have Hell inſtead of Heaven. *Bona accepiſti*: Remember that thou in thy life-time receivedſt thy good things, none remain now, but evil things; now thou art tormented.

Ezekiel's Role was ſweet in his Mouth but bitter in his Belly. Had *Solomon*'s ſimple Man ſeriouſly conſidered what Shot his fatal Banquet would have coſt him, *He would never have commended the ſweetneſs of his ſtoln waters, and pleaſantneſs of his Bread eaten in ſecret;* for he knew not (at leaſt would not know) that he was a companion with the dead, *and that his fellow gueſts were in the depths of Hell*; Prov. 9. 17, 18. where being once come he can never return.

——*Facilis deſcenſus Averni,*
Sed revocare gradum, ſuperaſq; evadere ad auras,
Hic labor, hoc opus.

Hell

Hell is a place appointed by *God* for the tormenting of the Devil, wicked Angels, and ſinful Souls, to all Eternty; and we are told that it is a place downwards, *and beneath us*; Prov. 15.24. *The way of Life is above to the Wiſe, that he may depart from Hell beneath*; and ſo *ch.* 7. 27. ſpeaking of the Harlot, *Her houſe is the way to Hell, going down to the Chambers of Death*; beſides in *Prov.* 9. 18. It is called *Profundum*, a Depth; to define the local place of which, is too deep for me; God grant I may never be able better to define it: Sin I am ſure laid the Corner-Stone of that deep and dark Vault, and it muſt be my Innocency that muſt preſerve me from being an Inhabitant in it.

The Ingenious Mr. *Cowley* hath given this Deſcription of the place in his *Davideis*.

BEneath the ſilent Chambers of the Earth,
Where the Sun's fruitful Beams give Mettal birth,
Where be the growth of fatal Gold does ſee,
Gold, which above more influence has than he,
Beneath the Dens where unfletch'd Tempeſts ly,
And infant Winds their tender voices try;
Beneath the mighty Ocean's wealthy Caves,
Beneath the Eternal Fountain of all Waves;

Where

Where their vaſt Court the Mother Waters keep,
And undiſturb'd by Moons in ſilence ſleep;
There is a place deep, wondrous deep below,
Which genuine Night and Horror does o'rflow;
No bound controuls the unwearied ſpace, but Hell,
Endleſs as thoſe dire pains that in it dwell.
Here no dear glympſe of the Sun's lovely face
Strikes through the ſolid darkneſs of the place:
No dawning Morn does her kind reds diſplay;
One ſlight weak Beam would here be thought the day.
No gentle Stars with their fair gems of Light
Offend the tyran'ous and unqueſtion'd Night.

But it is not ſo much the Place as the Torments there to be endur'd: Who can expreſs their Sharpneſs? Who their Number?

Non mihi ſi centum linguæ, ſint oraq; centum,
Ferrea vox, omnes ſcelerum compr'endere formas;
Omnia pœnarum percurrere nomina poſſim.

No heart of Man can think, no tongue can tell,
The direful pains ordain'd and felt in Hell.

All the Senſes ſhall be rend'red more exquiſite than ever, the more fully to perceive their Torments; and every one have their fill of them. The

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The Sight ſhall be afflicted with a more than Egyptian Darkneſs, and the continual beholding of monſtrous Fiends and Devils.

The Hearing with Shreeks and horrible Cries.

The Smelling with Fumes of Brimſtone, and noiſome Stenches.

The Taſte with ravenous Hunger and inſatiable Thirſt.

The Feeling (the moſt exquiſite of all the Senſes) with intolerable yet unquenchable Fire, becauſe the *Breath of the Lord, like a ſtream of Brimſtone doth kindle it*; Iſaiah 30. 33. Add to theſe a Fire continually flaſhing in the Reprobates Face, which ſhall yield no more light than with a glympſe to ſhew him the Torments of others, and others his; yet withal of ſo violent a burning, that ſhould it glow on Mountains of Steel, it would melt them like Snow.

Suppoſe thou ſhouldeſt be confined to lie but one Night grievouſly afflicted with a raging Fit of the *Stone*, *Strangury*, *Collick*, *Gout*, *Toeth-ach*, or the like; though thou had'ſt a ſoft Bed to lie upon, Friends and Companions about thee, and all things neceſſary that thou couldeſt deſire, but eaſe from thy pains, how long would'ſt thou count the minutes,

nutes, and blame the Clock for its ſlow progreſſion? What will it be then for thee to ſuffer the torment of the hotteſt Flames? And that not for a Night only, but for Myriads of Ages; and when that circle is gone through, there is yet no point or end: 'Tis *Labor actus in orbem*, a continual Revolution.

Believe it, This is no Poetical, Phantaſtical *Styx* or *Acheron*, but a real Hell.

Ixion's Wheel was a place of Reſt, compared with this Wheel of Juſtice.

The Task of *Siſyphus* or *Danaus*'s Daughter, but a ſport compared with this Torture.

And beſides, theſe external Torments of the Body, the Soul (the more ſenſible part) drinks moſt deeply of this Cup of God's fury. All the Furies of Hell afflict his Conſcience: Thought calls to Fear, Fear to Horrour, Horrour to Deſpair, Deſpair to Torment, Torment to Extremity; all to Eternity. The damned Soul, hath no Soul now capable of comfort; and tho his Eyes diſtil like Fountains, and his Prayers and Cries were loud enough to ſilence the diſmal Shreeks of all his miſerable Companions; yet God is now inexorable, and ſpeaks

to them in this Language: *You refuſed to hear me when I have called, yea when I have ſo often wooed and intreated you: I have waited to be gracious, and ſtretched out my hand all the day long, and you have not regarded; I will not now hear your Cry, I will laugh at your Calamity, and mock at your Fear; this ſhall be your portion for ever.*

This is the Damned's *Pœna Senſus*, their poſitive puniſhment: There is alſo *Pœna Damni* to be conſidered, their privative puniſhment; and this the Contemplation of the Bleſſedneſs of the Righteous, will much help them too; when they ſhall too late conſider that ſuch joys as the Righteous are now partakers of, might have been their lot and portion, if they had obeyed the Laws and Commands of God, as the others did. The conſideration of this, is that Worm of Conſcience that never dies; that cruel Vulture that continually gnaws upon the Liver of this *Tityus*, and cannot be ſhaken off.

— *Hæret latori læthalis arundo.*

I could ſpeak much more to aggra-

vate

ate the misery of the Damned, nd repreſent the Torments of Hell; out,

— par nulla figura Gehennæ.

Reflections upon Hell, and the Torments of it.

IS Hell ſuch a direful Place? And are the Torments of it ſo acute, ſo inexpreſſible, ſo remedileſs, ſo eternal? Then this ſhould teach thee, O my Soul,

1. Firſt to avoid Sin, which was the Founder of it, and which if perſevered in, will certainly bring thee to that diſmal Place, thoſe dire Torments, from which there is no Redemption. Did ſinners ſeriouſly conſider of the evil conſequences of Sin, aud had they but one glympſe of thoſe Torments they are to ſuffer in Hell to all Eternity, how would it charm their Spirits, appale their Faces, and ſtrike fear and aſtoniſhment to their Hearts; for who can think of the Divine Wrath without trembling? Or, *Who can dwell with Everlaſting Burnings?* O poor ſe-

cu

cure ſinners, what will ye now do? Where will you hide your ſelves? Or what ſhall cover you? Mountains and Rocks are gone, the Earth and Heavens that were, are paſſed away; the devouring Fire hath conſumed all, except your ſelves, who muſt be the Fuel for ever. There is no remedy for you but Repentance, that plank after Shipwrack, that can reſcue you from this Vengeance: Think, O think of this, ye that now forget God, leſt he pluck you away, and there be none to deliver you.

2. Is Hell ſuch a direful place? &c. Then this ſhould teach thee to mind thoſe things that are above.

The way of Life is above to the Wiſe, ſaith *Solomon*, that he may depart from Hell beneath. The way to depart from *Hell*, which is the loweſt, is to mind thoſe things which are higheſt, which are above τὰ ἄνω φρονεῖν, to ſeek (or be wiſe for) thoſe things that are above: This is the trueſt Wiſdom, the greateſt piece of Underſtanding. 'Tis not enough to ceaſe to do evil, but we muſt alſo learn to do well. *Non progredi eſt regredi.* If we lie ſtill; we ſhall never come to our Journeys end: There is no ſtanding

ſtanding idle or loitering in the School of Vertue.

As we muſt abſtain from the appearance of Evil; ſo we muſt follow after Holineſs (without which no Man ſhall ſee God) ſo ſhall we be free'd from the fears of this dreadful place: *And when Chriſt who is our life ſhall appear, we ſhall alſo appear with him in Glory*; Coloſſ. 3. 4.

3. Is Hell ſuch a direful place? And are the Torments of it ſo inſupportable, ſo endleſs? Then this ſhould teach me to pity, inſtruct, and pray for thoſe that are poſting thither. We ſee *Dives* even in Hell, pities his poor Brethren, and would (could he have found a Meſſenger) have ſent them an account of the Torments he felt, that they might eſcape their coming into that place. And although this Province be chiefly the Miniſters, yet private Perſons, as place and fit opportunity occurs, may alſo inſtruct and reprove the unfruitful works of Darkneſs; or if that doth not take place, we may at leaſt pity them, mourn in ſecret for them, and pray for their Converſion; and though they perhaps may not reap the benefit, yet we may: God accepts our Charity, and

will reward our Prayers; they ſhall return into our own *boſom*: Pſal. 35. 13.

4. Is Hell ſuch a direful place? And have I any aſſurance that I ſhall eſcape it? This then ſhould raiſe my thankfulneſs to God for this his great and diſtinguiſhing Mercy towards me, that he hath called me from under the power of Darkneſs, into his marvellous Light. This ſhould cauſe me to be continually magnifying his great and glorious Name, for ſo unſpeakable, ſo ineſtimable a Mercy, that whereas others lie wallowing in the puddle of their Sins, heaping up Wrath againſt the day of Wrath, and haſtning to their eternal ruin, he hath been graciouſly pleaſed to ſnatch me as a Fire-brand out of the Fire, and hath given me ſome hopes and aſſurance that I ſhall never come into this Place of Torment. Praiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name. Praiſe the Lord, O my Soul, and forget not all his benefits; who ſaveth thy life from deſtruction, and crowneth thee with mercy and loving kindneſs: And now being delivered out of the hands of theſe my ſpiritual Enemies, I may ſerve God without fear, in Holineſs and Righteouſneſs all the days

of

of my life. This is that which will exact our greateſt praiſes here, and becauſe this life is too ſcanty and contracted for it, it will afford us matter for our eternal Praiſes in the Kingdom of Heaven.

My next Method leads me to the Meditation of the joys of Heaven.

And here I muſt pauſe a while —— This is a Theme too ſublime for Humane Oratory: the Tongues of Men and Angels come infinitely ſhort of Expreſſions of thoſe joys; nay they never entred into the heart of Man to conceive them: 1 *Cor.* 2. 9. The Eye ſees much, the Ears hear more, the Heart conceives moſt, yet all come ſhort of apprehenſion, much more of comprehenſion of thoſe joys: Therefore enter thou into thy Maſters joy, for it is too great to enter into thee, ſaid a pious Author: But as *Pythagoras* gueſſed at the Stature of *Hercules* by the length of his Foot: And as the *Iſraelites* made ſome diſcovery of the fertility of *Canaan*, from the few Cluſters of Grapes brought them by the Spies: ſo may we make ſome imperfect Collection of the Glory of this heavenly Kingdom, from that of this temporal one; for the viſible things

of this World which are made, declare unto us the invisible things of God; *Rom.* 1.20. If we look downwards upon the beauty and comeliness, the order, decency, and usefulness of all created Beings here below; what Excellencies do we find there? But if we cast our Eyes upwards, and consider the Embroidered Canopy of Heaven drawn over our heads, the Majestick brightness of the Sun, Moon, and Stars, Lights to which precious Stones in their brightest Lustre are but Clouds. What is exposed to our view, is admirable, how much more what we cannot see. If the out-side of the Royal Pallace be so Magnificent, if the Hall appear so rare, what Ornaments are there in the Presence-Chamber of the King? If the lower side of that Pavement which the Feet of the Saints shall walk upon in Heaven, be so glorious, What be the Parlors and Inner Chambers unseen? Whence the Poet,

If in Heaven's outward Court such Beauty be,
What is the Glory which the Saints do see?

Heaven I should express but in faint Metaphors, should I tell you of Chrystal Streams

Streams and Shady Groves, of a feigned *Elyſium* or Temporal *Canaan*. St. *John* in his *Revelation* gives us ſome imperfect account of this Holy Place, this *New Jeruſalem*, Rev. 21. to bring the thing as near to ſenſe as he can, and our apprehenſions; he tells us the Walls are of all manner of precious Stones; the City of pure Gold: the Twelve Gates whereof are Twelve Pearls, every ſeveral Gate of one Pearl: There is no Night there, neither is there any need of the Sun or Moon to ſhine in it, or of a Candle to lighten it; for the Glory of the Lord doth lighten it, and the Lamb is the Light thereof: of which Ingenious Mr. *Cowley*.

For there no Twilight of the Suns dull ray
Glimmers upon the pure and native day:
No pal-fac'd Moon do's in ſtoln beams appear,
Or with dim Taper ſcatters Darkneſs there.

We are now come to the high Court of Heaven; and if theſe things be ſo full of Majeſty and Glory, what is the tranſcendent brightneſs and glory of their

Maker? And here I can go no farther for as no Man hath ever ſeen God at any time, ſo no mind could ever comprehend him: *Whatſoever we can conceive of him, it is but in part*; 1 Cor. 13. 12. *We hear of him but a little portion*, ſaith *Job* (ch. 26. 14.) *and we know leſs*. Who can behold the Sun in his glorious Shining? Much leſs can we comprehend the glorious Majeſty of God: Who hath beheld it, that he may demonſtrate it? Not the Angels, for they are fain to cover their *Faces*; Iſa. 6. 2. much leſs we that dwell in houſes of Clay, who have that ignorance and guiltineſs that thoſe glorious Seraphims are freed from.

Should Angels, Cherubims and Seraphims deſcend from Heaven, to proclaim the exceeding greatneſs of his Glory, we may at length conclude with the Queen of *Sheba* (concerning *Solomon's* Magnificence) That the one half was not told us. And yet ſuch is the immenſe goodneſs of God, that he hath promiſed us wretched Creatures, Duſt and Aſhes, who faithfully ſerve him, the Viſion and Contemplation of this his Glory; that we ſhall be where he is, and behold him Face to Face. And in this Beatifick

Viſion

Viſion conſiſts the greateſt joy and bleſſedneſs of the Godly. *Bleſſed are the pure in heart, for they ſhall ſee God*; Matt. 5. 8. Here we ſhall have a perfect compleat knowledg of his Goodneſs and Glory, and the full fruition of his preſence, which will abundantly ſatisfie; and no wonder, for in his preſence is fulneſs of Joy, and at his right hand are pleaſures for evermore: For quality they are pleaſures, for quantity fulneſs, for dignity at Gods right hand; for eternity, for evermore; *Pſal. 16. ult.*

Delight we in good Company? Here is the glorious preſence of the Bleſſed Trinity; the Father that made us, the Son that redeemed us, even with the price of his own moſt precious Blood; the Holy Ghoſt that ſanctified us, and that brought us unto this place: the holy and unſpotted Angels that rejoyced at our Converſion on Earth, much more at our Conſolation in Heaven: All the Patriarchs, Prophets, and the full Communion of Saints.

Delight we in pleaſant Muſick? Here are Quires of Angels, and beautifi'd Spirits, who ceaſe not night and day to ſing Praiſes and Hoſanna's unto him that ſitteth upon the Throne, and unto

the Lamb; and oh the ſweet Melody of *Alelujahs*, which ſo many glorified Souls ſhall ſing to God in Heaven.

Delight we in dainty Fare, or good Cheer? We ſhall eat and drink with Chriſt at his Fathers Table, and hear Chriſt himſelf thus Welcoming us; *Eat O my Friends, and make you Merry, O well beloved:* Cant. 5. 1.

Such honour have all his Saints.

Delight we in good Apparel? We ſhall be arraied with *Fine Linnen*, and long *White Robes*; Revel. 6. 11. If in Dominion? We ſhall Judge the Angels. *And they ſhall Reign for ever and ever*; Rev. 22. 5.

In a word, We ſhall enjoy more than ever we could deſire or wiſh. All our Faculties (which ſhall now be more capacious than ever) ſhall be filled to the utmoſt, and we ſhall be poſſeſſed of thoſe Joys and Delights, which know neither meaſure nor end.

And as the conſideration of the duration of the Torments of the Wicked to all Eternity, gives them their greateſt venom and malignity; ſo on the other ſide the conſideration of the continuance of thoſe Joys to all Eternity, adds unto them their greateſt Beauty and Perfection;

they

they ſhall come out from thence no more for ever.

For as nothing enters into that holy place that defileth, ſo there is nothing there that can defile. The great Dragon, the grand Enemy and Accuſer of the Brethren, is caſt down into the bottomleſs Pit; whence he ſhall never return to tempt the Godly more. The World is conſumed, and no Temptation can come thence; or if we could come to it, thoſe pleaſures now would have no guſts or reliſh. The Fleſh cannot tempt us, for that is now refined and purifi'd from all Corruptions and vain Deſires; we are now ſo confirmed in our State of Happineſs, that God himſelf (with reverence do I ſpeak it) cannot alter or change it to all Eternity.

Reflections upon Heaven, and the Joys thereof.

AND now, O my Soul! Is Heaven ſuch a glorious place? Are the joys thereof ſo tranſcendant, ſo ſatisfactory, and ſo permanent, without any fear of

of Diminution, or Mutation? Then this ſhould teach thee to uſe all poſſible diligence, that thou may'ſt in the end attain them; and think no pain, care or trouble too great for their Acquiſition. This is the Pearl of great price, for which if thou ſell all to purchaſe it, thou wilt be a great gainer. This is the *Unum neceſſarium*, the only thing neceſſary; thy *all* that thou haſt to do in this World.

2. Is Heaven ſuch a glorious Place? and are there ſuch Joys and Priviledges reſerved for bleſſed Souls? Then wo is me that I muſt remain in *Meſhech*, and have my habitation among the tents of *Kedar*. I cannot but ſay with *Elias*, *I am weary of my life*; and with *Simeon*, *Lord now letteſt thou thy ſervant depart in peace*; with St. *Paul*, *I deſire to be diſſolved and to be with Chriſt*; which is far better than to abide in this *Baca* of Tears, and Wilderneſs of Fears; for there all Tears ſhall be wiped away from mine Eys; I ſhall ceaſe to ſorrow, ceaſe to grieve, ceaſe to ſin. If the poor deluded Mahometans can rejoyce at the expectation of a feigned ſenſual Paradiſe: If a poor Heathen could deſire to die, becauſe he had hopes of converſing after death, with ſuch Heroick Spirits

Cicero de Somn. Scipion.

spirits as *Socrates*, *Aristides*, *Scipio*, &c. how much more should all true Christians, who have far greater hopes and firm assurance of the enjoyment of a real spiritual Paradise, of conversing with Saints and Angels, with our blessed Redeemer, nay God himself; rejoyce to think of that day, and cry out with holy *David*, *Oh that I had Wings like a Dove, for then would I fly away and be at rest. My Soul is athirst for God, yea even for the living God, when shall I come to appear before the presence of God? For one day in thy Courts, is better than a thousand: I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness. Thou art my Helper and my Redeemer, O Lord make no long tarrying.*

3. Is Heaven such a glorious Place? and are there such joys and pleasures at Gods right hand? Then this discovers unto me the madness and extream folly of the World, who put so high a value and estimate upon the pitiful, contemptible, empty things of this Life, as riches honours, pleasures, and the like (which we either lose living, or leave dying) without securing themselves of that *Heaven* and those Joys, which are far

above

above all value and comparison. What a deal of toil and trouble do Men take for that Meat which perisheth? And neglect that which endureth to everlasting Life? How eagerly do Men gape after Riches; rise early, and late take rest; endeavouring by all unlawful as well as lawful means, to inlarge their Possessions, to add Field to Field, and House to House, till there be no more place; and neglect the true Riches? Yet must at last be content with a mouthful of Earth, whom many Mannors did not content in life. How do Men prefer a little outward pomp and grandeur, or a fading title of Honour, before the Ornaments of a meek and humble Spirit; before the honour of being Gods Children here, and of being admitted into his presence, to raign with him for ever. How do Men greedily hunt after, and court the unsatisfactory, yea troublesome pleasures of this vain World, which are but momentany; and aspire not to those which are at Gods right hand for evermore.

O my Soul, come not thou into their secret, to their Assembly be not thou united.

4. Is Heaven such a glorious Place

D

Do the joys thereof ſo far tranſcend all humane Conceptions and Imaginations? Then this ſhould teach thee, O my Soul, to be content with whatever coarſe Entertainment thou ſhalt meet withal in thy way thither; be it poverty, ſickneſs, diſgrace, diſappointment, loſſes, or the greateſt temporal Evil or Calamity that may befal thee: Conſider that Heaven will make amends for all: O how great is the goodneſs which thou haſt laid up for them that fear thee. All the Afflictions thou canſt meet with here, will accompany thee no farther than the Grave, and that is but a little way, a ſhort time, at moſt but a moment, with reſpect to Eternity. Thoſe *light Afflictions which are but for a moment, work for us a far more exceeding and eternal weight of Glory*; 2 Cor. 4. 17. Thoſe may not retard thy motion neither, for commonly they rather accelerate the courſe they work for us; where as too much proſperity ſlackens, clogs us, and works againſt us; makes us apt to ſet up our reſt on this ſide *Jordan*, and never long for a better, for a more heavenly *Canaan*. If we come to a Friends Houſe where we are well accommodated, and have all things according

above all value and comparison. What a deal of toil and trouble do Men take for that Meat which perisheth? And neglect that which endureth to everlasting Life? How eagerly do Men gape after Riches; rise early, and late take rest; endeavouring by all unlawful as well as lawful means, to inlarge their Possessions, to add Field to Field, and House to House, till there be no more place; and neglect the true Riches? Yet must at last be content with a mouthful of Earth, whom many Mannors did not content in life. How do Men prefer a little outward pomp and grandeur, or a fading title of Honour, before the Ornaments of a meek and humble Spirit; before the honour of being Gods Children here, and of being admitted into his presence, to raign with him for ever. How do Men greedily hunt after, and court the unsatisfactory, yea troublesome pleasures of this vain World, which are but momentany; and aspire not to those which are at Gods right hand for evermore.

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cording to our desire, we are inclined to stay longer than at first we designed, and are very difficultly drawn thence; but if we meet with bad Accommodation, and unwelcome Entertainment, we care not how soon we are gone, and presently bethink us of our home, where we shall have all things at our desire. This World is but our passage, our way, not our home; Heaven is our home, our abiding, our resting place, and we can never be well accommodated till we arrive there.

We have many difficulties to pass through, before we come to our Journeys end, and then we may sit down and rejoyce, *Et olim hæc meminisse juvabit*; and then it will be pleasant and delightful to reflect upon our past dangers. Here I am in a state of Bondage, I shall then enjoy perfect Freedom and Liberty, yeathe Liberty of the Children of God. I cannot here attend one minute to thy service without distraction, there I shall be free, and find no interruption. O bring my Soul out of Prison, that I may give thanks nnto thy Name, and together with Angels and Arch-Angels, and all the company of Heaven, laud and magnifie thy glorious Name, evermore praising

praiſing thee, and ſaying, *Holy, holy, holy, Lord God of Hoſts: Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt high.* Amen.

JOB 16. 24.

When a few years are come, then ſhall I go the way whence I ſhall not return.

THere is not a more powerful Argument to reclaim a Sinner from the wickedneſs of his ways, or to incourage a holy man in the proſecution of Piety and Goodneſs, than the frequent Meditation of Death. When a wicked Man ſhall ſeriouſly conſider, That though he now gives himſelf the full ſwing and liberty of his unlawful pleaſures and deſires, and denies himſelf nothing that his depraved Appetite can crave or ſuggeſt unto him; yet theſe are but fleeting and momentany: That *when a few years are come*, *he* ſhall be taken from them, *and go the way whence he ſhall not return*; this will certainly imbitter his

falſe

falſe joys, and lay ſome reſtraint upon him in the Career of all his Senſual Delights. On the other ſide, when a good and holy Man ſhall conſider, that although in the ways of Vertue and Holineſs he meets with many ſtraits and difficulties, he hath many fears and troubles within, many trials and temptations without, yet theſe will not continue long; *when a few years are come*, he ſhall be free'd from them all: *he ſhall go the way, whence he ſhall not return.* This certainly will encourage him to perſevere, and to continue faithful unto Death.

This was that which afforded holy *Job* ſo much comfort in the midſt of all his Afflictions: He was in a very miſerable Condition, under the power of Sathan's Malice, full of noiſome Boils and grievous Pains; laughed at, and mocked by his cruel Enemies; nay reproached and contemned by his neareſt Friends (as you may ſee a Catalogue of his Sufferings, from verſe the ninth to the 17th) yet he ſtill maintains his Integrity with the conſiderations of the ſhortneſs of his life, and conſequently of the duration of his afflictions; ſaying, *When a few years are come, then I ſhall*

go

go the way whence I shall not return: from the words we may collect

1. The certainty of Death: *When a few years are come, then I shall go the way*, &c.

2. The uncertainty of the time of it; *When a few years are come.* The Prophet leaves it in indefinite; he doth not say, Such a number of years, or in such a year I shall die, but, *when a few years are come*, &c.

3. The brevity of Mans Life: Though he mentions years, yet they are but few: *When a few years*, &c.

1. The certainty of Death: St. *Paul* tells us, *Heb.* 9. 27. *That it is appointed unto Men once to die*; and this Royal Decree of Heaven is like that of the *Medes* and *Persians* irreversible; had Man continued in his primitive Innocence, he should not indeed have died; but when once Man put off that white Robe, he became immediately obnoxious unto Death; and God tells him, *Gen.* 3. *Dust thou art, and to Dust shalt thou return. The wages of sin is Death.*

As certainly as we live, so certainly shall we die. Neither the Majesty of the Prince, nor the meanness of the Peasant:

the Wealth of the rich Man, nor the Poverty of the Poor: The ſtrength of the Mighty, nor the holineſs of the Pious, can exempt from Death; ſo that I may take up that Interrogation of the Prophet, *What Man is he that liveth, and ſhall not ſee Death?*

2. The uncertainty of the time of it. *Aſtrologers* by Calculating Nativities, have pretended to foretell the Deaths of others as well as themſelves, but have ſeldom ever hit right in either, and have been miſerably deceived. Our times are in God's hand: This is one of the *Arcana Imperii*, thoſe incommunicative prerogatives God keeps to himſelf, and dare any Mortal be ſo bold as to pretend to it. God hath ſaid that he comes as a thief in the Night, and hath bid us Watch: *That of the hour and the ſeaſon knoweth no Man*; and yet ſhall we ſay that we have any certainty of his coming. Do we not ſee how many are daily ſnatch'd away by a ſudden and untimely Death? And yet ſhall we boaſt our ſelves of to-morrow? Infancy, Childhood, Youth, Manhood and Ripeneſs of years, can no more plead Exemption from Death, than old Age; ſo that you ſee how uncertain the time of it is.

3. The

3. The brevity of Mans Life. *David* observed that the days of our Age are Threescore years and ten, and at most but fourscore, and if we wade through many thousand Accidents, and at last arrive to that Age, it is still but short with respect to Eternity, and we spend our years as a Tale that is told, scarcely remembring when or where we began. But it is not one of many thousands, whose Lamp burn thus long to its lowest Basis, but either the Oyl is consumed, or a puff of wind hath blown it out long before. *What is our life,* saith St. *James? It is even a vapour that continueth but a little while, and then vanisheth away. David* compares it to *sleep*, which lasteth but for a Night; to *Grass*, which in the Morning is green and groweth up, but in the Evening is cut down, dried up, and withered. *Lucian* calls it a *Bubble*, which by the next breath of wind vanisheth into Air. *Homer* a *Leaf*, which if it be not gathered by the hand, or eaten by a Worm, or forced by the wind, will wither and fall of its own accord at *Autumn*. *Pindar*, *the Dream of a shadow*; what more vain, unconstant, short liv'd things than these? Yet such is the Life of Man. Well then might *Job* say,

When a few years are come, then I shall go the way whence I shall not return.

From the words we may gather these four Corollaries or Observations.

1. From the Example of this holy Man, I learn that we ought to think of Death before it comes. *When a few years are come, then I shall go the way*, &c.

2. That we ought not only to think of Death in general, but of our own Death in particular: *I shall go the way, whence I shall not return.*

3. That it is the highest piece of Prudence to prepare for it before it comes, because that after Death we shall not be able to return, to amend or rectifie the deficiency of our former preparations; *I shall go the way whence I shall not return.*

4ly. and Lastly, That to a pious and innocent Soul, the consideration of Death and never returning again to a troublesome and sinful Life, is matter of great joy and comfort. *When a few years are come, then I shall go the way whence I shall not return.*

1. As to the first, That we ought (from the Example of holy *Job*) to think of Death before it comes. There is nothing so

ſo much diſcompoſes a Man, or unfits him for the due Exerciſe of his Reaſon and Prudence, in the conduct of any weighty Affair, as to be ſurprized ſuddenly, and without his expectation. Even a ſudden and profuſe joy, as well as an immoderate and unlook'd for grief, hath cut off the thred of the lives of many: What diſorder and diſcompoſure then, will a ſudden Arreſt from Death, make in the heart of that Man, that never as much as thought on, or looked for it before hand? How will it amaze or diſtract him? And turn all his Senſes into Confuſion? If a Man had only one thing of great moment to do in his whole Life, upon the ſucceſs of which depended either his happineſs or miſery; we ſhould count him certainly the moſt ſtupid and careleſs Fool, that ſhould not as much as think and conſider of it, and contrive all ways poſſible before hand, how he might ſucceed in it: You have ſeen already that Death is certain, and upon our dying depends our Eternal Salvation, or Eternal Damnation; how inſenſible muſt we then be, if we are not often in the time of our life and health, taken up with ſome ſerious thoughts, and contemplations of it?

2. That we ought not only to think of Death in general, but of our own death in particular: *I ſhall go the way whence I ſhall not return.*

Death is a general term, and if it touch not us or our Family, our Friends, or Relations, we are as unconcern'd as to hear of a Sickneſs ot Mortality beyond the Seas, in which we are like to be no fellow ſufferers or ſharers. We can read every Week the Bills of Mortality, and hear of this and the other great Perſon dead; nay we can take many turns in the Church and Yard, and walk over the Graves of our deceaſed Friends, and yet be as unmoved and unſenſible of our own change, as the Stones we walk upon: But Alaſs! Do we think that our ſelves alone are Immortal? That we only ſhall have an Exemption from Death? Shall not the Paſſing Bell at length Toll for us, and ſhall it not at length be ſaid in the Streets, That ſuch a one is dead? Yes certainly, when a few years (perhaps weeks or days) are come, then thou in particular ſhalt go the way whence thou ſhalt not return. O then think of Death before it comes, and of thy own death in particular; ſay thus within thy ſelf, I am now in a ſtate of health and ſtrength,

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I have now time and opportunity for Repentance, my Lamp is yet burning, I am invited to the Marriage of the Bride, and the Door is yet open; now my Tears will be accepted, now my Prayers will be heard; now is the acceptable time, now is the day of Salvation: Now or never must I prepare for Eternity, now or never must I make my peace with God: What madness, what folly, will it be in me to hazzard my Eternal Salvation upon the hopes of a long life? Or upon the possibility of having time to repent on my Death-bed.

Our time you see is uncertain, and many there are who are taken away by a sudden death, even in the midst of their sins: Why may not I be one of those? Many that thought as little of it as I do, and had as good Resolutions as I have, have yet perished to all Eternity. Others there have been, who though they have had timely Warnings of their Death by a lingring and tedious Disease, yet either their pains and uneasiness have discomposed them for Repentance and fitting themselves for their change; or else God hath then in Justice denied them the grace of Repentance, who have been so long time neglective of it. Re-

Pentance is the gift of God, and he that hath promiſed pardon to the Penitent whenſoever he repents, hath not always promiſed to give the Sinner Repentance.

Qui promiſit pœnitenti veniam, non promiſit peccanti pœnitentiam.

And if God ſhould thus deal with me (as he may juſtly do) even then deny me Repentance (without which I cannot be ſaved) when I call upon him for it, becauſe I refuſe to do it now, when he calls upon me; how miſerable and deplorable will my condition be? Can I endure the Wrath of a Sin-revenging God? Can I dwell with everlaſting Burnings? Can any thing ſcreen me from thoſe direful Torments, prepared for the Devil and his Angels; but now I to have my ſhare in them! O remember what God ſays, *Becauſe I have called, and ye refuſed, I have ſtretched out mine hand, and no Man regarded; but ye have ſet at nought my counſels, and would none of my reproof; I alſo will laugh at your calamity, and mock when your fear cometh.*

3. That it is the higheſt pice of Prudence to prepare for Death before it comes, becauſe that after Death we ſhall not be able to return to amend or rectifie

ſie the deficiency of our former preparations. *I ſhall go the way whence I ſhall not return — Veſtigia nulla retrorſum.* The grave receives all that come into it, but will never ſuffer any to return thence before it hears the Voice of him that hath the Keys of it, ſaying, *Ariſe ye dead, and come to Judgment.* As the Tree falls, ſo it lies, there is no Repentance in the Grave, whither we all go: As Death leaves us, ſo the Reſurrection will find us: If we died Sinners, no Purgatory can make us to riſe Saints: He that was filthy at his Death, will be found to be filthy ſtill; and he that was unjuſt then, will be unjuſt ſtill; and he that was righteous, will be righteous ſtill; and he that was holy, will be holy ſtill; *Rev.* 22. 11. O then let it be now thy care, as it is thy prudence and intereſt, ſo to prepare in life, that thou may'ſt receive comfort in death; that thy accounts may be fair, no error or deficiency in them; and thou may'ſt be able to give them up with joy and not with grief, and receive that bleſſed Character and Reward, of, *Well done thou good and faithful Servant, enter thou into thy Maſters joy.*

4. That to a pious and innocent Soul, the

the conſideration of Death and never returning again to a troubleſome and ſinful life, is matter of great joy and comfort: *When a few years are come, then I ſhall go the way, whence I ſhall not return.* This life is a life of trouble; we no ſooner enter into it, but we commence miſerable; the beſt part of it is Checkered with Sorrows, and when we leave it, it is not without pains and groans: So that the whole Series of it from the Cradle to the Grave, is nothing elſe but one Chain and Link of Miſery. This lot happens both to the good, and to the bad; to the juſt, and to the unjuſt; and the latter as well as the former might ſeem to ſolace himſelf with the conſideration of the brevity of the duration; but yet the righteous and holy Man, as his troubles are far greater, having the addition of grief for his own and others Sins, the fears of Relapſes into them, the difficulty of conquering Temptations, and being faithful unto death: This enhanſes his ſorrow, and multiplies his troubles, and ſo conſequently the conſideration of his approaching Death and never returning more to ſo troubleſome and ſinful State of Life; muſt needs revive his Spirits,

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and magnifie his joy. Methinks I hear him expoſtulating with himſelf in ſuch language as this, Ah Wretched Man that I am, I came into the World with pains and tears, my Infancy was ſpent in ſleep and ignorance, but yet not without its allay of ſickneſs and inquietude: My riper years have been wholly taken up with Folly and Vanity, diſhonoured with the multiplicity of Luſts and Sins, inſnared with paſſions, amazed with fears, divided between cares and impertinencies, wearied with labours, loaden with diſeaſes, afflicted with want, evil ſpoken of with and without a cauſe: I have had many diſappointments and loſſes, been unfortunate in my Friends and Relatives; and (which is worſt of all) I have been daily harraſſed with many impetuous Luſts and Temptations: My ſins have prevailed againſt me; I have diſpleaſed my God, and wounded my own Conſcience, interrupted my hopes of Heaven, and am continually tormented with evil and wicked inclinations: I find ſtill a Law in my Members warring againſt the Law of my Mind, and bringing me into Captivity, to the Law of Sin and Death: Thoſe things which I would

do,

do, I cannot do; but those things that I would not do, those I do: O Wretched Man that I am! Who shall deliver me from this Body of Sin and Death that I carry about me? I am afraid lest my Faith should fail, lest having received the Grace of God, and tasted of the heavenly Powers, I should again be entangled by the Snares of my old beloved Lusts, and so forfeit all my right to Heaven, lose the Reward of all my strict and circumspect Walking, and not continue faithful unto Death: But, O my Soul, there is something, the remembrance of which alleviates my grief, and sweetens this bitter Cup; These my sorrows will not last long, a few years are the most, and they will suddenly come, *and then I shall go the way whence I shall not return*: I shall then cease to grieve any more, cease to sorrow, cease to fear, and cease to sin any more for ever. All tears shall then be wiped away from mine Eyes, and there shall be no more Sickness, nor Sorrow, nor Death, nor Crying, nor Pain: I shall then have perfect rest and joy, peace and quietness, without any interruption; for in his presence is fulness of joy, and at his right hand

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are pleaſures for evermore. Though the way be foul and troubleſome, yet the Journey is but ſhort, and the end will be pleaſant and peaceable, and this conſideration ſhall make me go cheerfully away with my preſent burthen; *for when a few years are come, then I ſhall go the way whence I ſhall not return.*

Meditations before (or at) Dinner or Supper.

1. WHen you ſee the Table ſpread, Meditate on Gods Fatherly goodneſs and providence towards all his Creatures, what vaſt infinite numbers there are, and yet he carefully (as a loving Father for his Children) provides for them all their Meat in due ſeaſon.

2. Meditate how much more gracious God is to thee, who hath richly furniſhed thy Table, and prepared theſe his good Creatures for thee without any great care or trouble of thine; whereas there are many thouſands in the World far better than thy ſelf, who are ſen-

ſentenced to a neceſſitous Condition, and are enforced daily to tug at the Oar, to delve in the Dirt, to waſh their Faces and bathe their Bodies in their own Sweat, and yet for all this, muſt be content at laſt with courſe Fare, and hungry Stomachs.

3. Meditate that every Creature of God is good, if it be received with Thankſgiving, and that it is ſanctified by the Word of God and by Prayer; and therefore reſolve always to implore his bleſſing on the ſame in the firſt place.

4. Meditate that ſeveral of Gods Creatures loſe their lives to preſerve thine, whoſe Nature have as great a repugnancy to Annihilation as thy own, and as thou now feedeſt on them, ſo the Worms ſhall ſhortly feed on thee; and let this excite thee to be temperate in the uſe of them, and ſo to eat and drink, as may the better diſpoſe thee for any ſervice of God, thy Neighbour, or thy ſelf: Let not the daintineſs of the Cheer tempt thee to Luxury, remembring that it is the greater Vertue to abſtain when there is the greater Temptation.

5. Laſtly, Meditate that God who filleth things living with his goodneſs, expects no other return but praiſe

praiſe and thankſgiving; therefore when thou haſt eaten and art full, have a care that thou forget not to pay him that ſo eaſie Tribute.

Occaſional Meditations.

Upon the ſight of a Dying Friend.

IT was not many days ſince that we had ſweet Commerce together, and our Converſation was dear to each other; we frollick'd it till the Night parted us, and then our ſeparation was as the ſhadow of Death: We thought the Nights tedious and the Days long, till we ſhould be again happy in each others Embraces; but lo how ſoon the Scene is altered, my Friend is arreſted by a fatal Diſeaſe, and is juſt expiring his laſt Breath: I came to comfort him, and to receive Comfort and Satisfaction from him; but alaſs, all that is left me to do now, is to be only a witneſs of his dying groans, to cloſe his Eyes, and

and to receive his departing Breath. Those Arms that used to hug and imbrace me at our first Meetings, are now become so weak and languid that he cannot shake hands at parting, nor lift them up unto his Maker. That Tongue that was formerly the Conduit of Eloquence, and Charm'd all that heard him (by its sweet and mellifluous Expressions) into a sensible but silent admiration, is now become mute and speechless, that he cannot as much as take his *Ultimum Vale*, or bid me farewell at parting. Those Ears that were heretofore delighted with pleasant Discourse and melodious Sonnets, are now become thick of hearing, and cannot distinguish between the soft murmurs of some, and the louder cries of others his mournful Friends, nor can admit of the least comfortable Advice in this his greatest extremity. His Eyes sometimes so sparkling and sprightly, that they would not suffer the most minute Object to pass their Advertency, are now become so dull and heavy, that they can scarce peep out of their Casements, to behold the most glorious Object, nay not so much as to salute that Heaven, which he is just going to be

the poſſeſſor of. That countenance which a few days ſince was ſo amiable and pleaſant as to attract the Eyes (as well as raiſe the Envy) of all beholders, is now ſo pallid and ghaſtly, and his Cheeks ſo bedewed with Cold Sweats, that his deareſt Friends and Relations draw the Curtains about him, that they may not contemplate his grim Viſage. In a word, his brother Body, the Receptacle of his Divine Soul, and partner with her in all her Actions, which till now kept an indiſſoluble Relation with it, is turning into Duſt, and ſays to the Grave, *Thou art my Father, and to the Worms, , my Mother and my Siſter*, Job. 17. 13. Good God, how great a change is this, in ſo ſhort a ſpan of time? This ſhall teach me to put a very ſlight eſtimate on all the imperfect Perfections of this World, and to ſeek after thoſe things which alone are truly valuable. This ſhall teach me alſo to think often of my latter end, and all the days of my appoinred time, to wait until my change ſhall come.

O conſider with thy ſelf that thou art made of the ſame Fleſh and Blood, moulded out of the ſame Clay, and that this might havc been thy preſent Condition

as well as thy Friends; and that it will be so before many years (perhaps moneths or days) pass by thee. Be wise therefore now in this thy day, and provide for it before hand: Lay up Treasures in Heaven, that when this Earthly Tabernacle of thy Body shall be dissolved, thou may'st have a building with God, not made with hands, but Eternal in the Heavens, and then be received into Everlasting Habitations.

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2. *Upon the sight of Two Apple Trees, growing one by the other: The one tall and spreading, but having only Leaves, no Fruit; the other low, but full loaden.*

CErtainly there hath been as much Cultivation and Manuring bestowed upon the one as the other; they stand in the same soil, and if there be any difference, it is that the tallest seems to have had the greater plenty of Nourishment, and the more prolifick Influences of the Suns Beams; how then is it that we find here only a fair Spreading Tree, and a multitude of shining Leaves

Leaves, but no Fruit? This minds me of that place of the Apostle, 1 *Cor.* 1. 26. *Not many Noble are called.* Prosperity puffeth up, but Adversity humbleth. Those that are advanced to a degree above their Brethren, do many a times forget God and their duty; and over-topping others, shine very bright at a distance, and make a fair shew, but if we come near and examine their Lives, we find indeed leaves and formal outward Profession, but no real Fruit. On the other hand, this low Tree represents the humble Christian, which lives (as it were) under the shadow of others Wings: He is content with his mean Condition, praises God for that Competency he enjoys, and makes it his business not so much to exhibit Leaves as Fruit, not so much to appear, as to be sincerely Religious.

How mean soever my Condition be, grant good God that I may not be like the barren *Figg Tree*, and after all thy patience in digging and dunging, after all thy various Methods and Means of Grace, I may not be barren or unfruitful in good Works, and so be cut down for cumbring the ground, but may through thy discipline bring forth much Fruit to the Saving of my Soul.

3. *Upon the Sight of a Wasp without a Sting.*

I Was fast asleep in my *Arbour*, and the Noise of this Creature buzzing awak'ned me: I was angry with him at first, and took him in my hand, thinking to have kill'd him; but finding that he had no Sting, and had done me no hurt, but only rouz'd me from my lazy slumbers, whereby I might better imploy my time, I let him go, and thought my self obliged to his Courtesie. Thus it is with Afflictions; they may be somewhat irksome and ungrateful at first to Flesh and Blood, but they only serve to rouze us up out of our Carnal Security, and make us to consider of our Condition; but seeing they have no Sting, they cannot hurt us, and therefore we have great reason to thank God for them.

4. *Upon the ſight of Two Doves billing each other.*

THe ſight of this loving pair, minds me of the mutual Endearments between Chriſt and his Spouſe the Church: He is pleas'd himſelf to call her by the Name of his *Dove*, *Cant.* 2. 14. as being the greateſt Emblem of unſpotted Innocence, and of intire and unmix'd love. When one of theſe hath loſt his deareſt Mate, how penſive and melancholy doth he wander alone, ſeeking her in every corner, and calling after her till he finds her; and then congratulates her with all the Expreſſions of Joy and Love. When the Church is deprived of Chriſt her Husband, though but for a little time, ſhe is ſick of Love; ſhe ſeeks him, ſhe calls him, ſhe enquires after him untill her head is full of Dew, and her Locks with the drops of the Night; and when ſhe finds him whom her Soul loveth, ſhe kiſſes him with the kiſſes of her Lips, and her right hand doth embrace him, *Cant.* 5.

Make me, O my God, ſo much in love with my deareſt Saviour, that I may with all diligence and unweariedneſs ſeek him, never reſt ſatisfied until I have found him, think no pains or troubles too great to endure, that I may enter into a nearneſs and familiarity with him, and then careſs and welcome him; exhibiting all the Teſtimonies of my love unto him, by admiring and adoring him, and engaging my ſelf in ſuch new indiſſoluble bands of Love, as no Waters may ever quench, no Floods drown, but that maugre all difficulties, my beloved may be mine, and I may be his to all Eternity.

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5. *Upon the ſight of a Ladys Fingers bedeck'd with many rich Diamonds of great value.*

I Cannot but with much pleaſure look upon thoſe beautiful Stones, and at once admire both their intrinſick value and outward luſtre: Where Vertue and Beauty are conjoyned, the Object is much more deſirable.

(*Gratior*

(*Gratior eſt pulchro veniens è corpore virtus.*)

But if it be not my happineſs to enjoy both, may I ever poſſeſs the former. Give me ever, O Lord, the *bona Animæ*, the Graces of thy Spirit, and then as to the *bona Fortunæ*, thoſe Ornamental Endowments of Riches and other Earthly Enjoyments, deal with me as it ſeemeth good in thine own Eyes.

I conſider again the great value of thoſe Jewels, and think how uſeleſs they now lie, which if ſold, and the Money employed, how much over-plus would come in to relieve the Bowels of the Poor, which now only pleaſe the Curioſity of the Eye, and how much better I ſhould be for the prayers of my poor Chriſtian Brother, than the admiration or applauſe of the Vulgar. Grant good God, I may not be as a Treaſure hid in the Earth, uſeleſs and unprofitable; but diligently imploy all thoſe Talents thou haſt intruſted me with, for the benefit of others as well as my ſelf, that I fall not under the ſentence of the ſlothful and wicked Servant.

6. *Upon the sight of many* Millepedes *kill'd for a Medicine for my Patient.*

THese poor silly Worms which but just now had a life and being with my self; made and preserv'd by the same hand of providence with me, are in a moment (by my means) deprived of both, that they may be salutary to my Patient, and answer those ends for which they are design'd. I am a Worm too, only of a greater magnitude, furnished with nobler Faculties indeed, but less Innocence, perhaps usefulness too: Thou may'st, blessed God, with much more reason and justice, because of my infinite transgressions, cut me as suddenly off from the land of the living, as I destroy these poor Creatures, and I might thereby answer the end of thy Justice, by teaching others not to presume too much on thy Mercy: But thou, O Lord, art God, and not Man, and therefore I continue to live; O let me live to answer the ends of my Creation; to glorifie thee here, that I may enjoy thee for ever hereafter in thy Kingdom.

7. *Upon*

. Upon the sight of a brass piece of Money curiously gilded over.

THis is like all outward things; before you enjoy them, they seem to be glorious, and promise much of satisfaction; but when you have enjoyed and tried them, you soon discover that it is but a false lustre that Satan and our own exhorbitant Lusts put upon them: They have gilded out-sides, but when they come to wearing, the gilt wears off, and you find after a while what they are within: Or not unlike the wicked Man, who varnishes over his fouler Actions with some specious colour of pious Intentions; but as for spiritual things, the more you wear them, the more you find the beauty and excellency that is in them; for there is a dust and a rust that is cast upon them, which likewise the wearing takes off, and after a while makes it appear what they are, not a Counterfeit but a true Coin, which bear the stamp of their Prince and Author.

8. *Upon the finding of an* Adders *Skin left behind in a ſtrait paſſage.*

THis Creature being weary of her old Garment, voluntarily forces her ſelf through this narrow paſſage, to be freed of its burthen, by which ſhe hath renewed her life and vigor. What is this but the lively repreſentation of the good Mans ſtrait paſſage through the dark and narrow Gates of the Grave, to Immortal Life?

His life was indeed troubleſome and weariſome; he a long time deſired to put off this his Earthly Tabernacle, that he might be cloathed with the Robe of Immortality, but yet would not be any Volunteer to force his ſpeedier diſmiſſion; but when God call'd him to it, he cheerfully depoſited the burden of his Fleſh, and being found cloathed with the Righteouſneſs of Jeſus Chriſt, he is now paſſed to a ſtate of Bliſs and Immortality.

9. *Upon*

9. *Upon a Glow Worm.*

ALthough this Worm looks like a little Star in the night, and a Man would think at a diſtance it were ſome Glorious body, but if you approach near it, you will find it hath no more Light than to ſhew it ſelf to be ſomething, and all it's ſplendor is ſure to be benighted with the riſing Sun, and then nothing appears but an ugly Worm. The Hypocrite in the Eyes of the world makes a Gawdy ſhew of Religion, hath ſuch great pretenſions of Piety and Holineſs, that a Man would think him (at firſt Bluſh) to be nothing leſs than a Saint on Earth; but if we come near, and throughly view and ſcan his Actions, we ſhall find no more goodneſs in him than to diſcover him to be an Hypocrite and Counterfeit; and when the Sun of Righteouſneſs ſhall appear, who ſhall detect the ſecret of all hearts, then every ones work ſhall be made manifeſt, and all the Hypocrite's gilded Glory vaniſh, and nothing remain but an empty deformed Caitif.

10. *Upon a Rotten Dunghil.*

SEe how the generous Sun casts his enlivening Rayes and Influences upon this most contemptible place, and how this again requites that bounty it partakes of in a Stenchy fume or generation of vermine, We ought to imitate the courteous Sun by our diffusive kindness to all persons, the poor as well as the rich, the bad as well as the good; and not be like that vile ungrateful generation of Men, who daily participate of the sweet Influences of Heaven, and yet requite that Bounty with no other than eructations of Oaths and Execrations, and instead of improving God's mercies to his glory, turn them into Wantoness, make them an occasion of greater looseness and debauchery; as if because God hath been exceeding good to them, they industriously resolv'd to repay that his goodness with exceeding ingratitude and disappointment.

We ought rather to emulate the true Chrystal, whose property it is either to transf-

transmit or reflect those Rays it receives with great advantage of Light to the Darker Objects about it, and of a more visible splendor and glory to the Light it self; and so proportion our gratitude to the bounty which enrich'd us.

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11. *Upon seeing of a Shepherd's Dog, bringing in the stray Sheep.*

HOw useful is this contemptible Creature, and how exactly doth he answer the Commands and Intentions of his Master? The Shepherd observing some of his Sheep to stray from the Flock, sets on his Dog, not to worry them, but gently to reduce them to the Herd; and as soon as they are come in, he rates off the Dog, and the Sheep are at quiet. I know, O Lord, that even Afflictions have their use as well as Comforts: in the Enjoyment of an uninterrupted Prosperity, we are apt to forget thee, and to stray from thy Paths and Commandments; but then thou the great Shepherd, in very faithfulness sendest us some crosses, some troubles or afflictions, not to consume us, but

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to be only as so many Monitor's to us, to return again into thy Fold, and when we are come in, thou rateſt off thoſe Afflictions, and they ſhall no longer reſt upon us.

Give me Grace, good God, in all thy diſpenſations towards me to acknowledge the Methods of thy infinite Wiſdom and Mercy. In time of proſperity make me watchful. In time of adverſity make me humble, and to conſider that if I have ſtrayed from thy ways, I may ſpeedily return, and till then, chaſten me here, O Lord, as thou pleaſeſt, that I be not condemned with the World.

Eccles. 7. 14.

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12. *Upon the Sight of a Ship caſt away within a little of the Port.*

THis Ship hath been a long Voyage, and run through many Hazards, and Difficulties, yet now at laſt, even in ſight of the Harbour by a ſecret Leak, or a ſuddain Storm, is unfortunately with all it's Cargo caſt away. This minds me of the hypocritical or unſtable Chriſtian, who did run well for a long time, had overcome many ſinful Habits, and in-

bred

pred Corruptions; but still retained one beloved lust, which hath ruined his precious Soul; or else now at last, in a day of Temptation, when Persecution ariseth for the Gospel, he cannot ride out the Storm, but cowardly (to avoid suffering) betrays his Faith, sinks under the pressure, and so is cast into Hell, when he is just upon the Confines of Heaven.

The heart I know, O Lord, is deceitful above all things, yet suffer me not, O my God, to harbour any hypocrisie and unsincerity in mine, but make me rather continually the more watchful over it, that I do not permit any *Dalilah* or Darling Lust to have entertainment there; but having shaken off my Old Lusts, I may no more (be the temptation what it will) return with the Dog to his vomit, or the Sow to the mire, to my former pollutions; but that as I have received how I ought to walk, and to please thee my God, so I may abound more and more. And if, O Lord, thou shalt see it fit to try me in the fire, to call me to the Cross for thy sake, make me readily and chearfully to embrace it. I carry always about me a Body of Flesh, which is ready to shrink at the approach of any thing grievous, do thou, O Blessed *Jesu*, pray for me, that

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my Faith fail not, that no terrors of Death, or Pains, may ever shake my constancy, or cause me to deny that Lord that suffered such bitter Agonies for me; but that I may continue faithful unto Death, and so receive a Crown of Life.

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13. *Upon an Epileptick Person falling into the Fire, and being thereby Cured of his Disease.*

THis Person had for a long time laboured of his Epilepsie, the accessions of which at length were so frequent and violent, that it would often precipitate him to the Ground without as much as giving him any warnings of it's approaches, where he would lie as incapable of helping himself, as he was insensible of his condition: The Patient used to have a Servant attending him to prevent danger, but was now by God's providence out of the way; In the mean time a fit seizes him, he falls into the Fire, which being fervent scalded and burned the hinder part of his Head and Neck, whereby were produced many Blisters and Ulcers,

cers, which afterwards unexpectedly by Gods bleſſing effected a Cure of that obſtinate Diſeaſe which hitherto had eluded the force of all Medicines. Good God! what a Providence is this? how wonderful art thou in all thy doings? what an allay of Mercy with Judgment is here? judgment in Afflicting, mercy in Relieving. The impotent Man which thirty and eight years had been Diſeaſed, lay a long time at the Pool *Bethesda*, but could not be cured till our Saviour came; when we are all together unable to help our ſelves, and when all outward means do fail, then God comes with his ſeaſonable Relief, and to our amazement and admiration perfects that which we could not expect: He that once brought light out of darkneſs, can ſtill bring good out of evil; nothing ſhall impede or hinder his Deſigns, but even that which in humane Judgment ſeems contrary, ſhall prove a ſalutary Remedy. This ſhall teach me even in the mid'ſt of the heavieſt preſſures not to deſpond, but to truſt in him who is able (by ways tho altogether unknown to me) to relieve me in the greateſt difficulties.

Ejaculations for ſeveral Occaſions.

For Pardon of Sin.

HAve mercy upon me, O God, according to thy loving kindneſs, according to the multitude of thy tender Compaſſions blot out all my Tranſgreſſions. Waſh me throughly from my Iniquity, and cleanſe me from my Sin.

For I acknowledg my Tranſgreſſions, and my Sins are ever before me.

O God thou knoweſt my fooliſhneſs, and my Sins are not hid from thee.

Purge me with *Hyſſop* and I ſhall be clean, waſh me, and I ſhall be whiter than Snow.

If thou Lord ſhould'ſt be extream to mark what is done amiſs, O Lord who could abide it? But there is forgiveneſs with thee, therefore thou may'ſt be feared.

Hide thy Face from my Sins, O Lord, and blot out all mine Offences. Be

Be Merciful unto me, O Lord, heal my Soul, for I have ſinned againſt thee.

Remember, O Lord, thy tender mercies and loving kindneſs, for they have been ever of old.

For thy Names ſake, for thy Mercies ſake, yea for thy dear Son Jeſus Chriſt his ſake, pardon all my Iniquities, for they have been very great.

For Grace.

TEach me to do the thing that pleaſeth thee, for thou art my God.

Shew me thy way, O Lord, and I will walk in thy Truth: O knit my heart to thee, that I may love and fear thy holy Name.

Lead me in thy Truth and teach me, for thou art the God of my Salvation; on thee do I wait all the day.

With my whole heart have I ſought thee; O let me not wander from thy Commandments.

Incline my heart unto thy Teſtimonies, and not to Covetouſneſs.

Make me a clean heart, O God, and renew a right Spirit within me.

Search me, O God, and know my heart, try me and know my thoughts, and ſee if there be any wick-

ed way in me, and lead me in the way Everlasting.

Set a Watch, O Lord, before my Mouth, and keep the door of my Lips.

Blessed art thou, O Lord, teach me thy Statutes.

So teach me, O Lord, to number my days, that I may apply my heart unto Wisdom.

Lord make me to know mine end, and the measure of my days, what it is, that I may know how frail I am.

For the Light of Gods Countenance.

O Lord hide not thy Face far from me, put not thy Servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my Salvation.

O Lord, whatever thou art pleas'd to deny me, yet lift up the Light of thy Countenance upon me.

Thy loving kindness is better than life: My Lips shall praise thee.

Cast me not away from thy presence, and take not thy holy Spirit from me.

Give me the comfort of thy help again, and stablish me with thy free Spirit

Withhold not thy tender Mercies from me,

me, O Lord, let thy loving kindneſs and truth continually preſerve me.

Turn me again, O God of Hoſts, and cauſe thy Face to ſhine upon me, and ſo ſhall I be ſaved.

Make me to hear of joy and gladneſs, that the Bones which thou haſt broken may rejoyce.

Speak peace unto my Soul and Conſcience, and ſay unto my Soul, *Thou art my Salvation.*

Thankſgiving.

I Will praiſe the Lord according to his Righteouſneſs, I will ſing praiſe to the Name of the Lord moſt high.

I will praiſe thee, O Lord, with my whole heart, I will ſhew forth all thy marvellous Works.

I will freely ſacrifice unto thee, I will praiſe thy Name, O Lord, for it is good.

Bleſſed be the Lord God of *Iſrael*, which only doth wondrous things.

Morning and Evening, and at Noon, will I praiſe thee.

Seven times a day will I praiſe thee, becauſe of thy Righteous Judgments.

While I live I will praiſe the Lord, I will ſing praiſes unto my God while I have any being.

Praiſe the Lord, O my Soul, and all that is within me praiſe his holy Name.

Praiſe the Lord, O my Soul, and forget not all his benefits.

Bleſſed be the Lord God, which daily loadeth us with his benefits, who is the God of our Salvation, and bleſſed be the Name of his Majeſty from everlaſting and to everlaſting. *Amen. Amen.*

In the time of outward or inward Trouble.

O Lord rebuke me not in thine Anger, neither chaſten me in thy heavy diſpleaſure.

Look upon my Adverſity and Miſery, and forgive me all my ſin.

Be merciful unto me, O Lord, for my Soul truſteth in thee, and under the ſhadow of thy Wings ſhall be my refuge until theſe Calamities be overpaſt.

Have Mercy upon me, O Lord, for I am weak, O Lord heal me, for my Bones are vexed.

My Soul alſo is ſore vexed; but thou O Lord, how long?

Be not far from me, for trouble is near at hand, and there is none to help.

Give me help, for I am in trouble, and vain is the help of Man.

Keep

Keep me as the Apple of thine Eye, hide me under the ſhadow of thy Wings.

O keep my Soul and deliver me, let me not be diſappointed, for I put my truſt in thee.

Comfort in Troubles.

THe Lord is my Light and my Salvation, whom then ſhall I fear? He is the ſtrength of my Life, of whom ſhall I be afraid?

When my Father and Mother forſake me, the Lord will take me up.

Many are the troubles of the Righteous, but the Lord delivereth them out of them all.

But thou, O Lord, art a ſhield for me, my Glory, and the lifter up of my Head.

I have ſet the Lord always before me, He is at my right hand, therefore I ſhall not be moved.

My defence is of God, which ſaveth the Upright in Heart.

At what time I am afraid, I will put my truſt in thee.

In God have I put my truſt; I will not be afraid what Man can do unto me.

The Righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

In God is my Salvation and my Glory, the Rock of my Strength, and my refuge is in God.

Why art thou caſt down, O my Soul? and why art thou diſquieted within me? Hope in God; for I ſhall yet praiſe him, who is the health of my Countenance, and my God.

Thankſgiving for deliverance from Troubles.

BLeſſed be the Lord God, for he hath heard the Voice of my Supplication: With my Song will I praiſe him.

O Lord my God, I cried unto thee, and thou haſt healed me.

I will praiſe thee, O Lord my God with my whole heart, and I will glorifie thy Name for evermore, for great is thy Mercy towards me, and thou haſt delivered my Soul from the loweſt Hell. The Snares of Death compaſſed me round about, and the pains of Hell got hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord I beſeech thee deliver my Soul.

Gracious is the Lord and Righteous; yea our God is Merciful. I was in miſery and he helped me.

Sing

Sing unto the Lord, O my Soul, and all that is within me ſing praiſes at the remembrance of his Holineſs.

Bleſſed be God, which hath not caſt out my Prayer, nor turned his Mercy from me.

What ſhall I render unto the Lord for all his benefits towards me? I will take the Cup of Salvation, and call upon the Name of the Lord.

I will offer to thee the Sacrifice of Thankſgiving, and praiſe thy Name for ever and ever.

Going to the Church or Houſe of God.

I Will waſh my hands in Innocency, and ſo will I compaſs thine Altar, O Lord.

It is good for me to draw near unto God, even unto God, in his Sanctuary.

How amiable are thy Tabernacles, O Lord of Hoſts? My Soul longeth, yea ev en fainteth for the Courts of my God. When ſhall I come and appear before him?

As the Hart panteth after the Water brooks, ſo panteth my Soul after thee, O God.

Im-

Immediately before entring into Church.

I Will enter into thy Gates with Thankſgiving, and into thy Courts with Praiſe.

I will Worſhip in thy holy Temple, and will praiſe thy Name.

I will wait for thy loving kindneſs, O God, in the mid'ſt of thy Temple.

In Church (if thou happen to be there before Service begins.)

BUt as for me, I will come into thy Houſe in the multitude of thy Mercies, and in thy Fear will I Worſhip towards thine Holy Temple.

Lord, I have loved the Habitation of thy Houſe, and the place where thine honour dwelleth.

One thing have I deſired of the Lord, that will I ſeek after, that I might dwell in the Houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.

Thy way, O God, is in the Sanctuary: Who is ſo great a God as our God?

I will abide in thy Tabernacle for ever: I will truſt in the Covert of thy Wings.

Bleſſed

Bleſſed are they that dwell in thy Houſe : They will be alway praiſing thee.

A day in thy Courts is better than a thouſand : I had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tents of Wickedneſs.

God is greatly to be feared in the Aſſembly of his Saints, and to be had in reverence of all them that are round about him.

Thy Teſtimonies are very ſure : Holineſs becometh thine Houſe, O Lord, for ever.

This is my reſt for ever : Here will I dwell, for I have a delight therein.

O let my Soul be ſatisfied, as with Marrow and Fatneſs, when my Mouth praiſeth thee with joyful Lips.

Glory be to the Father, and to the Son, and to the Holy Ghoſt. As it was in the beginning, &c.

Returning from the Church.

O What ſhall I render unto thee, O Lord, for all thy benefits towards me? I will receive the Cup of Salvation and will call upon the Name of the Lord.

Worthy

Worthy art thou, O Lord, to receive Power, and Riches, and Wiſdom, and Strength; and Honour, and Glory, and Bleſſing: Wherefore Bleſſing, Honour, Glory and Power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.

The Law of thy Mouth is dearer unto me than thouſands of Gold and Silver.

I have had as great delight in thy Teſtimonies, as in all manner of Riches.

I have thought of thy loving kindneſs O God, in the midſt of thy Temple.

O let my heart be ſound in thy Statutes, that I be not aſhamed.

Hold thou up my goings in thy paths, that my foot-ſteps ſlip not.

Order thou my ſteps in thy Word, ſo ſhall I not be diſappointed of my hope.

Thy Word is a Light unto my Feet, and a Lanthorn unto my Paths.

O lead me in thy Truth, and Teach me, for thou art the God of my Salvation, on thee do I wait all the day.

In

In the time of Sickneſs, or approach of Death.

I.

O Lord Correct me not in thine Anger, neither Chaſten me in thy heavy diſpleaſure.

For thine Arrows ſtick faſt on me, and thy hand preſſeth me ſore.

Mine Eye is conſumed becauſe of Grief.

There is no Health in my Fleſh, becauſe of thy diſpleaſures; neither is there any reſt in my Bones by reaſon of my Sin.

My Soul alſo is ſore vexed, but thou, O Lord, how long? Return O Lord, deliver my Soul: O ſave me for thy Mercies ſake.

For in Death no Man remembreth thee; and who will give thee thanks in the Pit?

What profit is there in my Blood, if I go down into the Pit? Shall the duſt praiſe thee? Shall it give thanks unto thee, or declare thy Truth? The living, the living ſhall praiſe thee, even as I do this day.

O Let my Soul live, and it ſhall praiſe thee.

Have

Have Mercy upon me, O Lord, for I am weak: O Lord heal me, for my Bones are vexed.

Caſt me not away in the time of Age: Forſake me not when my Strength faileth me.

Hide not thou thy Face from me, for I am in Trouble: make haſte, O Lord, to deliver me.

Hear me, O God, and have mercy upon me: Lord be thou my helper.

O ſpare me a little that I may recover my ſtrength, before I go hence and be no more ſeen.

II.

I have ſinned, what ſhall I do unto thee, O thou preſerver of Men?

The Lord is Righteous; for I have rebelled againſt his Commandments, *Lam.* 1. 18.

I will bear the Indignation of the Lord, becauſe I have ſinned againſt him.

Thy ways are equal; but mine have been very unequal.

The Lord is righteous in all his ways, and holy in all his Works.

Thou haſt puniſhed me leſs than mine Iniquity hath deſerved.

I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son, no not the meaneſt of all thy Servants: But yet; O do not thou caſt off the bowels and compaſſions of a Father, but as a Father pitieth his own Children, ſo be thou merciful unto me.

Enter not into Judgment with thy Servant, O Lord; for in thy ſight ſhall no Fleſh living be juſtified.

But there is Forgiveneſs with thee, that thou may'ſt be feared.

Thou art full of Compaſſion and Mercy, long Suffering, and very Pitiful, and forgiveſt Sins, and ſaveſt in time of Affliction. *Eccleſ.* 2. 11.

Look upon my Affliction and my Pain; and forgive me all my Sin.

"My ſins have deſerved Eternal Tor-
"ments; make me cheerfully and thank-
"fully to bear my preſent Pains: Cha-
"ſten me here as thou pleaſeſt, that I
"be not Condemned with the World.

III.

I have ſet the Lord always before me: Becauſe he is at my right hand I ſhall not be moved.

Though I walk through the Valley of the ſhadow of Death, I will fear no Evil;

Evil; for thou art with me, thy Rod, and thy Staff ſhall comfort me.

Thy Word ſtandeth faſt for ever; in thy Word [and gracious Promiſes] is my hope: This is my Comfort in my Affliction.

In the multitude of the Sorrows that I have on my Bed, thy Comforts ſhall refreſh my Soul.

My Fleſh and my Heart faileth; but God is the ſtrength of my Heart, and my Portion for ever.

I will wait patiently for the Lord, untill he incline his Ear unto me, and hear my cry.

I know that my Redeemer liveth, and becauſe he lives, I ſhall live alſo.

He that ſpared not his own Son, but delivered him for us all, how ſhall he not with him alſo freely give us all things.

Why art thou caſt down, O my Soul, and why art thou diſquieted within me? Put thy truſt in God; for I ſhall yet give him thanks, who is the health of my countenance and my God.

I have fought a good Fight; I have finiſhed my Courſe; I have kept the Faith: Henceforth there is laid up for me a Crown of Glory.

IV.

IV.

I desire to be dissolved, and to be with Christ, which is far better than to remain in this Vale of Tears; for there all Tears shall be wiped away from mine Eyes, and there shall be no more death, nor sorrow, nor crying, nor pain.

O that I had Wings like a *Dove*; for then would I fly away and be at rest.

My Soul is a thirst for God, even for the living God: When shall I come to appear before the presence of God?

In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.

Lord now lettest thou thy Servant depart in peace; for mine Eyes have seen thy Salvation.

Thou art my Helper, and *my Redeemer*: O Lord make no long tarrying.

Into thine hands I commend my Spirit; for thou hast redeemed it, O Lord, thou God of Truth.

Come Lord *Jesu*; come quickly.

Thanksgiving for Recovery.

BEhold for peace I had great bitterness; but thou hast in love to my Soul de-

livered it from the Pit of Corruption; for thou haſt caſt all my ſins behind thy back, *Iſaiah* 38. 17.

The Lord was ready to ſave me: therefore will I ſing unto him as long as I live; yea I will ſing praiſes to the God of my life while I have any being.

I ſhould utterly have fainted, but that I believed verily to ſee the goodneſs of the Lord in the land of the Living.

I will praiſe thee, for thou haſt heard me, and art become my Salvation.

The Lord hath Chaſtned and Corrected me, but he hath not given me over unto Death.

Open to me the Gates of Righteouſneſs: I will go into them, and will praiſe the Lord, and pay him the Vows which I promiſed with my Lips, and ſpake with my Mouth when I was in trouble.

Gracious is the Lord and Righteous; yea our God is merciful.

The Lord preſerveth the ſimple: I was in Miſery, and he helped me.

Return into thy reſt, O my Soul; for the Lord had dealt bountifully with thee.

For thou haſt delivered my Soul from death, mine Eyes from Tears, and my Feet from falling.

What

What ſhall I render unto the Lord for all the benefits he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the Lord.

I will walk before the Lord in the land of the living.

Hold thou up my goings in thy paths, that my Foot-ſteps ſlip not.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, *&c.*

A Prayer for the Morning in private.

EArly in the morning will I direct my Prayer unto thee, O Lord, and will look up: O hear me in the multitude of thy mercies, and for the ſake of Jeſus Chriſt. O thou great Creator both of Heaven and Earth, and of all things contained therein: thou art a God infinately Wiſe, Holy, Powerful, Juſt, and Good; tranſcendent in all perfections: give me I beſeech thee, O Lord, a firm belief and an acknowledgment of thy divine Nature and Exiſtence; a deep ſenſe, and due apprehenſions of all thy excellencies and goodneſs, togetherwith ſuta-

ble affections and demeanor towards thee, that I may daily more and more adore thee, love thee, fear thee, honour thee, and depend upon thee. Give me a deep ſenſe of thy infinite Purity and Holineſs, which may cauſe in me averſneſs unto, and an abhorrence of whatſoever is ſinful and impure; and excite in me the fear of Reverence and Caution of offending thee, by doing any thing that may diſpleaſe thee, or omitting to do what may be pleaſing unto thee. I confeſs, O Lord, hadſt thou been exact to mark iniquity, and laid judgment to the Line, and righteouſneſs to the Plummet, I had long ſince been cut off in the midſt of my ſins, and felt the Effects of thy ſevere diſpleaſure; but becauſe thy mercy triumphs over thy juſtice, I am not conſumed unto this day: I have one opportunity more (praiſed be thy holy name) to beg pardon at thy hands for all my ſins, which (to my own ſhame and confuſion) I confeſs to be exceeding great and hainous, but yet, O Lord, I know thy mercies do far exceed the multitude and hainouſneſs of my Tranſgreſſions, O magnifie therefore the Riches of the ſame mercy, in the full pardon and forgiveneſs of them all, caſt them behind thy Back, bury them in my Sa-

Saviour's Grave, that they may never riſe to ſhame me here, or to condemn me hereafter: and I pray thee, O Lord, to give me every day a deeper ſenſe of my ſins, and a more compleat repentance for them, a loathing and deteſtation of them, and let their remembrance be bitter unto my ſoul. Send down thy holy Spirit into my heart, and let him root out every accurſed unmortified Luſt, and ſinful corruption from my Soul, and deſtroy in me all the remaining affections unto Sins, and diſpoſe my Soul to a conſtant obedience of all thy Commandments and keep me in an habitual frame and temper of Piety, all the days of my Life. O Lord, give me daily a clearer ſight of my Duty, and incline my heart to walk exactly, and ſo acceptably continually before thee; make me ſenſible of thy exuberent Love, and let not all thy mercies, longanimity, and patience towards me (a miſerable Sinner) prove ſucceſsleſs; but raiſe in my heart all grateful acknowledgments.

Bleſſed be thy great and glorious Name, O Lord God, for all the mianfeſtations of thy love and goodneſs towards me unto this day, for the Mercies of thy right,

as well as thy left hand, but eſpecially for the Fountain and Foundation of all our Mercies, *Jeſus Chriſt; for the means of Grace, for the hopes of Glory*; for thy particular preſervation of me (and mine) this Night paſt, and for all other thy goodneſs and loving kindneſs; and I pray thee, O Lord, *Give me that due ſenſe of all thy Mercies, that my heart may be unfeignedly thankful, and that I may ſhew forth thy praiſe; not only with my lips, but in my life, by giving up my ſelf to thy Service, and by walking before thee in Holineſs and Righteouſneſs all my days.* And now, O Lord, ſince thou haſt been pleaſed in thy Mercy to bring me ſafe to the beginning of another day; preſerve me, I beſeech thee, in the ſame by thy mighty power from all ſin, and from all danger. Let thy ſpirit and providence direct and preſide over all my Actions this day, and keep me by the power of thy Grace from thoſe Sins to which my wicked and diſorderly Nature ſubjects me to, but eſpecially free me from [*Here mention thy moſt prevailing Sins, or ſuch as thy Nature, Buſineſs, or Company, may that day incline thee to.*] Make me exactly watchful over my ſelf, to behave my

ſelf

ſelf as in thy preſence, and to ſet thee always before my Eyes, that ſo I do nothing which may diſhonour thee my God, or wound my own Soul; and grant that by the conduct of thy Grace I may be directed and aſſiſted in keeping ſtrictly cloſe unto all thy Commandments, and in the diſcharge of my Duty in that place and Calling in which thou haſt ſet me. Let thy bleſſing, O Lord, attend me in my Studies, Labours or Employments this day, give me holineſs of intention in them, and ſucceed all with thy benediction: Let thy Providence ſignally watch over me, and thy Preſence ſecure me from all evil, either of Soul or Body, this day and for ever. Hear me, *O Lord*, and anſwer me graciouſly, and do for me more abuundantly then I can ask or think; and all I beg for Jeſus Chriſt his ſake, for whom my Soul deſires to bleſs thee, and in whoſemoſt prevailing name, and holy words, I farther pray unto thee, ſaying, *Our Father which art in heaven*, &c.

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A Prayer for the Morning in publick with thy Family, which with little variation may be alſo uſed in private.

It is a good thing to give thanks unto thee, *O Lord*, and to ſing praiſe unto thy name, O thou moſt high: to ſhew forth thy loving kindneſs in the Morning, and thy faithfulneſs every Night.

Hear our Prayers, *O Lord*, and accept of our praiſes in Jeſus Chriſt.

O Moſt Gracious *Lord* our *God*, whoſe Mercies endures for ever, and thy Remembrance throughout all generations: Thou art boundleſs in thy compaſſions towards all thy Creatures, and art infinitely good unto them, not only beyond what they can deſerve, but what they can wiſh: We the unworthyeſt of them, deſire (at this time) to give glory unto thee, in a humble and hearty acknowledgment of thoſe many mercies and favours, both Spiritual and Temporal, which thou from time to time haſt vouchſafed unto us, and moſt liberally heaped upon us. We confeſs, *O Lord*, that we are not worthy of the leaſt of all thy Mercies, but moſt wor-

thy

thy of the greateſt and ſevereſt of all thy Judgments, eſpecially when we conſider the ſinfulneſs and wickedneſs of our lives paſt; for we have drank iniquity like water, gone on very Stubbornly and Rebelliouſly againſt thee and thy Commandments, all the days of our lives, continually committing thoſe things thou forbiddeſt, and leaving undone thoſe things which thou commandeſt; yea all the thoughts and imaginations of our hearts have been evil, and only evil, and that continually, and (which is worſt of all) we have ſtill the ſame proneneſs to all that is evil; but averſneſs and obſtinacy towards that which is good: We have ſtill impenitent hard hearts, that are not mollified with the ſenſe of our Sins, or of thy Wrath due unto us for them: But O thou who art a God of infinite Mercies and Compaſſions, manifeſt the ſame unto us in the full pardon and forgiveneſs of all the Sins that ever we have committed againſt thy Divine Majeſty: Accept of that ſatisfaction and attonement made by thy innocent and beloved Son Jeſus Chriſt, and for the merits of his ſuffering pardon all that is paſt, and be thou fully reconciled unto us: And ſo aſſiſt us with

with thy Grace and Holy Spirit, that we may be able for the time to come to repel all the temptations of the Devil, the World, and the Flesh, and to live more Soberly, Righteously, and Godly, in this present evil World, that so having our fruits unto holiness here, we may have our ends everlasting Life. O make us stedfastly resolved to despise all the pleasures of sin, rather than offend thee our *God*: and to chuse the most difficult parts of Virtue and Piety to obtain and secure thy Love: O let us delight in thy Service, and desire thy favour above all things, which is better than life it self, and all the comforts of it: Let us love what thou lovest, and hate what thou hatest, wish nothing so much as to please thee, fear nothing so much as to offend thee, and in all things be conformable to thy holy Will, and walk before thee in all well pleasing. *O Lord* put us in mind of Death and Judgment, that every day we draw nearer to our last day, and that we shall all shortly give a severe account of all that we have done in the Body, and all that we have left undone; of all that we have spoken, nay of all that we have thought: So teach us therefore, *O Lord*, to number our days, that we may apply

ply our hearts unto Wiſdom; and continually ſo to demean our ſelves, as thoſe that muſt one day appear before the Judgment ſeat of Chriſt. As to all our outward concerns here in this life, we deſire to refer our ſelves wholly unto thee, our good *God*; Thou art infinitely wiſe, and knoweſt what condition is beſt for every one of us: give us therefore any meaſure of proſperity, or adverſity, riches or poverty, health or ſickneſs, whereby we may moſt of all glorifie thy holy Name, and in every condition give us grace to look up unto thee as the author and diſpoſer of it, and therein to be really content.

Together with us, we beſeech thee to be mindful of all mankind: Let thy ways be known upon earth and thy ſaving health among all nations. Bleſs thy univerſal Church, lead it into all truth, and let not the Gates of Hell be ever able to prevail againſt it. Be gracious unto our Soveraign *Lord* the *King*, the *Queen*, and all the Royal Family, to all the Miniſters and Magiſtrates, to all that fear thee, and call upon thy name. Remember all the Sons and Daughters of ſorrow and affliction in what caſe or ſtate ſoever, and relieve them all according

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to thy Mercies, and their ſeveral neceſſities; for thou only knoweſt them all. Bleſs all our Friends, Kindred, and Benefactors, and all that we are under any Obligation to pray for, whether Friends or Enemies; infuſe Grace where it is not, and where it is weak do thou ſtrengthen it, give them all things neceſſary for their Souls and Bodies, guide them here by thy Counſel, and at length receive them to thy ſelf in Glory. And now, O Lord, *becauſe it is very meet, right, and our bounden duty at all times, and in all places, to give thanks unto thee*, we deſire at this time to praiſe and magnifie thy holy Name for all the freeneſs and fulneſs of thy Mercy, and loving kindneſs towards us and others: Thou daily loadeſt us with thy benefits, ſpiritual and temporal, who art the God of our Salvation; thou haſt given a freſh Teſtimony of thy Goodneſs and Mercy to us in our preſervation this Night paſt from thoſe many ſad Caſualties and Accidents, which might juſtly (by reaſon of our ſins) fall upon us, and brought us ſafe unto another day. O Lord thou mighteſt have made our Beds our Graves, our Sheets our Winding Sheets, and our riſing again this Morning

ing a riſing unto judgment: What is man that thou art mindful of him? Or the Son of Man, that thou viſiteſt him? Praiſe the Lord, O our Souls, and all that is within us praiſe his holy Name. Praiſe the Lord, O our Souls, and forget not all his benefits; and grant that we may render thee not only the fruit of our Lips, but the obedience of our Lives, by conſecrating our ſelves entirely to thy Service, and walking before thee in a ſincere and impartial obſervance of thy holy Commandments, all the days of our lives. And ſeeing thou haſt been graciouſly pleaſed to add another day unto our Lives, ſo we beſeech thee to give us Grace to add more Warineſs, Repentance, and Circumſpection unto our days: Make us, O Lord, carefully to watch againſt all Sin, eſpecially thoſe that do ſo eaſily beſet us, and that we have been ſo often conquered by. Teach us by the Strength of thy holy Spirit to deny our ſelves, to pluck out even our right Eyes, to cut off even our right hands, to undergo the ſevereſt afflictions rather than to offend ſo Sacred a Majeſty: Let our thoughts be always holy and heavenly, and when we are about our Studies and Employments,

let them be often carried up unto thee by holy Meditations, and Divine Ejaculations. Let our words be seasoned with Salt, with prudence and discretion, not stained with filthiness and vanity, lying, detraction, or any other sin, but such as may tend to the use of Edifying, and minister Grace unto the hearer: Set a watch, *O Lord*, before our Mouths, and keep the doors of our Lips. Let our Actions, *O Lord*, be always holy and just, or at least innocent and unblameable: give us grace to walk as in thy sight, and evermore to set thee before our Eyes. Make us careful in the well spending of our time, so as we may best prevent or resist Temptations, and by discharging our Duties in our places and callings, may glorifie thy holy Name. Take from us, *O Lord*, all slothfulness, and give us diligent and active Spirits, that when the Devil assaults us, he may not find us idle, but improving those Talents intrusted to every one of us, that we may at length receive from our great *Lord* and *Master Jesus* Christ that blessed Sentence, Of *Well done ye good and faithful Servants, enter ye into your Masters Joy.* Do thou *O Lord*, be with us in our labours and em-

employments this day, and bleſs us; bleſs and proſper, *O Lord*, the works of our hands upon us, yea proſper thou our handy-work. Give thy holy Angels charge over us, to keep us in all our ways, that we ruſh not into any Temptation, nor fall into any kind of bodily danger, which our ſins may juſtly expoſe us to; but preſerve us as the Apples of thine Eye, and hide us under the ſhadow of thy Wings, that in our going out, and in our coming in we may be bleſſed, and have always thy watchful protection over us. Theſe and whatever other Mercies thou knoweſt needful and requiſite for us, for all thine, and thy whole Church; we humbly begg in the Name, and for the ſake of our bleſſed *Lord* and *Saviour Jeſus Chriſt*; and in whoſe words we ſhut up our imperfect Petitions, ſaying as he hath taught us.

Our Father which art in Heaven, *&c.*

A Prayer at Noon.

Morning, and Evening, and at Noon, will I praiſe thee, and thou wilt hear my Voice. Open thou my Lips, *O Lord*, and my Mouth ſhall ſhew forth thy praiſe.

O Father of Mercies, and God of all Comfort and Conſolation, Thou art to be Worſhipped and Adored with my continual Praiſes and Thankſgivings, for thou continually followeſt me with thy Goodneſs, and thy Mercies are renewed upon me every moment. In thee I live and move, and have my being, and without thy ſuccour and ſupport I ſhould quickly return to my firſt Principle, of no being at all: Thou haſt created me, redeemed me, and by thy Fatherly care and providence conſtantly provided for me: Thou art the God of my life, and the Author of all thoſe Mercies I enjoy, whether Spiritual or Temporal, and therefore thou alone deſerveſt my praiſes, and unto thee I aſcribe, as is moſt due, all honour, praiſe, and glory, both now and for evermore. More eſpecially I deſire to bleſs and praiſe thy holy Name, for thy particular Mercies towards me at this time, that thou haſt ſo plentifully refreſhed my Body with thy good Creatures, and filled me with the Flower of Wheat: Bleſſed be the Lord God who daily loadeth me with his benefits, even the God of my Salvation: O Lord refreſh my Soul alſo with the Spiritual Manna of thy Heavenly

Heavenly Grace, and grant my purſuit may not be after the Meat that periſheth, but after that which endureth to Everlaſting Life. Pardon I beſeech thee, O Lord, as all my ſins in general, ſo eſpecially whatever amiſs hath paſſed from me this day, and for Jeſus Chriſt his ſake do thou become unto me a reconciled Father, own me for thy Child, and continually preſerve me by thy providence; keep in me always a Religious Senſe of thee, and of thy goodneſs towards me, and ſanctifie my heart with thy holy Spirit, that I may walk before thee the remaining part of this day, and all the days of my life, to thy honour and glory, through Jeſus Chriſt my bleſſed Lord and Saviour, in whoſe Name and Words I continue to implore thy Mercies; ſaying, OurFather, *&c.*

A Prayer for the Evening in private.

O Moſt holy, holy, Lord God; Heaven and Earth are full of the Majeſty of thy Glory: Thou art a God of purer Eyes then to behold the leaſt Ini-

quity with the leaſt Approbation, thou chargeſt thine Angels with folly, yea the Heavens are not pure in thy ſight; How ſhall I then ſo ſinful and impure a Wretch, dare to appear before thee, or to take ſo holy a Name into my ſinful and unhallowed Lips? But, O Lord, thou art God and not Man, thy ways are not as our ways, nor thy thoughts as our thoughts, but as high as the Heavens are above the Earth, ſo are thy thoughts of Love and Peace higher than our thoughts, and therefore relying on thy Mercies and gracious Promiſes, I am bold at this time to proſtrate my ſelf before thee, humbly confeſſing that I am corrupt in my very Nature, having an inability and averſneſs to that which is good, and an aptitude and proneneſs to all that is evil; but I have corrupted my ſelf yet much worſe by many vicious Cuſtoms and ſinful Habits: I have tranſgreſſed my duty to thee, my Neighbour, and my ſelf, followed too much the devices and deſires of my own wicked heart, and not only not obeyed, but many times wilfully broken thy Commandements which are holy, juſt, and good: and to my former provocations I have added the

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ſins of the day paſt, of omiſſion and commiſſion, of thoughts, words, and actions. [*Here particularize any ſin.*] Yea, I know not how often I have offended, O cleanſe, cleanſe thou me from my ſecret faults. And now, O Lord, ſhould'ſt thou be extream to mark what I have done amiſs, I could not be juſtified in thy ſight, nor be able to anſwer thee for the ſins of this one day; but thou, O God, delighteſt in Mercy, and there is forgiveneſs with thee that thou may'ſt be feared. O I beſeech thee let Repentance and Contrition prepare me for that Mercy of thine, and then be thou pleaſed to take away all mine Iniquity, and to receive me graciouſly into thy favour. Neither do I deſire thee only for the pardon of my paſt ſins, but do moſt humbly beg for a Divine Power, that I may be able to ſubdue them for the time to come, and get a compleat Victory over all the Temptations of the World, the Fleſh, and the Devil: To that end, let thy Grace and goodneſs, and tender mercies prevent and follow me all the days of my life; and bring into obedience whatſoever exalteth it ſelf againſt thy bleſſed will, that at laſt I may come to be ſuch as thou would'ſt

have me to be, even holy in all manner of Converſation. And as I pray unto thee, ſo I deſire likewiſe from an unfeigned heart, to praiſe and to bleſs thee for thy infinite Mercies, for thoſe which relate to this life, and a better; particularly for the Mercies of the day paſt. [*Here enumerate them.*] O Lord, the leaſt of theſe deſerves my hearty Thankſgivings: let not the univerſality and commonneſs of thy goodneſs, make me to have the ſlighter regard of it, but fill my Soul with a Senſe of thy Love, and my Tongue with ſincere acknowledgments; that as I daily receive bleſſings from thee, ſo I may daily from an affectionate and devout heart offer up thanks unto thee; and let my whole life, and all my actions be the verification of my Praiſes. And now I beſeech thee, O Lord, receive me this Night into the Arms of thy providence, hide me under the ſhadow of thy Wings. Give thy holy Angels charge over me, to pitch their Tents round about me, that no evil happen unto me, nor any plague come nigh unto my Dwelling; but that I, and mine, and all my Concerns may be ſafe under thy gracious protection, that lying down in thy fear

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and being refreſhed with moderate reſt, I may be the fitter to ſerve thee in the duties of the enſuing day. And all I beg in the Name, and for the ſake of Jeſus Chriſt my alone Saviour and Redeemer, for whom my Soul hath endleſs cauſe to bleſs and to praiſe thee; to whom, with thy ſelf, and Holy Spirit of Grace, be by me aſcribed (as is moſt due) and all thy Saints and Servants, both in Heaven and in Earth, all poſſible Praiſe, Might, Majeſty and Dominion, both now and for evermore. *Amen.*

A Prayer in publick with the Family for the Evening.

HEar us, O Lord, in the multitude of thy Mercies, even in the truth of thy Salvation; and let not, O let not the loud cry of our ſins hinder our Prayers from coming up unto thee, or thy Graces and Mercies from coming down upon us; but pardon our ſins which make us unworthy to appear in thy preſence, and our ſervices to be accepted by thee; and aſſiſt us we pray thee with thy ho-

ly Spirit, which may make us fervent and earneſt in our Devotions, that ſo we may obtain our Requeſts at thy hands in and through Jeſus Chriſt.

O Eternal and Everliving Lord our God, thou art in thy ſelf moſt glorious and in thy Son moſt gracious: Heaven is thy Throne, and that thou filleſt with thy Majeſty, the Earth is but thy Foot-ſtool, and yet that thou filleſt with thy Goodneſs; both Heaven and Earth loudly proclaim the exceeding greatneſs of thy Glory, and tranſcendent Excellencies: We thy ſinful Creatures, who are not worthy to lift up our Eyes unto Heaven, for we have ſinned againſt Heaven and before thee, are yet bold in the Bowels and Mercies of Jeſus Chriſt, to caſt our ſelves down at the Foot-ſtool of thy Majeſty, deſiring in all humility of Souls and Bodies to acknowledg our own vileneſs and wretchedneſs. O Lord we brought into the World with us evil and wicked Inclinations, and we have ſince made it our buſineſs to improve them into practice: As the thoughts and imaginations of our hearts, ſo the very words of our Lips, and actions of our Lives have been evil, and only evil, and that continu-

tinually: Our provocations againſt thee, our God, have been very great and hainous, and as for their number, more than the Sands of the Sea: We have lived in an univerſal diſobebience to thy Laws, and violated all thy holy Commandments, in the keeping of which there is great Reward: And this, O Lord not only through ignorance and frailty, but too many times knowingly and wilfully, againſt the Motions of thy holy Spirit, againſt the Checks of our own Conſciences, againſt thoſe various methods of thy Mercies and thy Judgments, which thou haſt uſed to draw us to thy ſelf; yea againſt thoſe many Promiſes, Vows, and Reſolutions which we have ſo often made betwixt thee and our own Conſciences, both in publick and in private, of better obedience and amendment of Life: And now, O Lord, what belongeth unto us but ſhame and confuſion of Face? And ſhould'ſt thou abandon and caſt us out of thy favour for ever; we muſt needs confeſs that the Lord our God is Righteous, and that we reap but the fruit of our ways; but unto thee our God belong Mercies and Forgiveneſs, though we have rebelled againſt thee: Thou haſt publiſhed

thy ſelf to be the Lord Merciful and Gracious, ſlow to Anger, and abundant in goodneſs and in truth: A God forgiving Iniquity, Tranſgreſſion and Sin, and therefore it is that we yet hope; and becauſe we hope, we pray: Have Mercy therefore upon us, O God, according to thy loving kindneſs, and according to the multitude of thy tender Mercies, blot out all our Tranſgreſſions waſhus throughly from our Iniquities, and cleanſe us from our Sins, for we acknowledg our faults, and our ſins are ever before us. We know, O Lord, that though our ſins are exceeding great and many, yet they cannot exceed the multitude of thy Mercies, nor the greatneſs of Chriſt his Merits: O we beſeech thee therefore, remember thy tender Mercies, which have been ever of old, and remember the bitter Sufferings of our bleſſed Redeemer; and for the Merits thereof, pardon all that is paſt, and become unto us a reconciled Father, and own us for thy Children. Neither do we deſire thee only to forgive unto us our paſt ſins; but we pray thee alſo to ſanctifie our Natures, to inſtruct our Underſtandings, that we may know the things that belong to our Peace: to regulate

gulate our Affections, and place them on their right Objects, and to diſpoſe and incline our Wills readily to chooſe, and cheerfully to imbrace what relates to thy Glory and our own Eternal Happineſs: Subdue all our Luſts, mortifie all our Corruprions, and bring into obedience whatſoever exalteth it ſelf againſt thy moſt holy and bleſſed will, that at laſt we may come to be ſuch as thou wouldeſt have us, and canſt delight in. Strengthen us, O Lord, againſt all the Temptations of the Devil, the World, and our own corrupt Fleſh: O Lord, thou knoweſt the Frailties and weakneſſes of our Natures, and the number and ſtrength of thoſe Temptations we have to ſtruggle with: We humbly pray thee leave us not to our ſelves, for then we ſhall quickly leave thee, but aſſiſt us with thy Grace, perfect thy Strength in our weakneſs, and where thou ſeeſt we are either by Nature, or Cuſtom, Company, or Temptation, moſt apt to be drawn aſide to ſin, there do thou more eſpecially magnifie thy power in our preſervation: Set a watch, O Lord, before our Mouths, and keep the doors of our Lips: Turn away our Eyes from beholding Vanity, our hearts, leſt they think

think on Vanity, and our hands, leſt they at any time act it; and quicken thou us in thy way. Search us, O God, and know our hearts; O try us, and know our thoughts, and ſee what ways of Wickedneſs there are in us, and lead us in the way Everlaſting. Give us grace to abſtain from the very appearance of Evil, and to watch and pray that we enter not into Temptation. Poſſeſs our Souls continually with an holy fear and love of thee our God. Make us holy as thou art holy, pure as thou art pure, and merciful as thou our heavenly Father art Merciful; and Crown all thy Graces in us with Patience, and Perſeverance, that notwithſtanding all thoſe diſcouragements and oppoſitions which we may meet withal here in this ſinful World, we may go on chearfully and conſtantly to do and ſuffer thoſe things which thou requireſt of us in order to thy Glory and the Salvation of our precious and immortal Souls: O grant that we may not recede from any Chriſtian performance, upon the ſight of any Obſtruction lying in the way, but may be willing to reſiſt even unto Blood for the Name, and for the ſake of Jeſus Chriſt. Fit and prepare

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us, O Lord, for all Eſtates and Conditions whatſoever thou in thy Divine Providence haſt allotted for us; for Adverſity, as well as proſperity; for Sickneſs as well as health, for an Evil, as well as a good Report. But above all, fit and prepare us for the hour of Death, and the day of Judgment, that ſo whenſoever, whereſoever, or howſoever it ſhall pleaſe thee to call for us out of this Vale of Tears, we may be found prepared for thy coming, and may cheerfully and contentedly reſign our Souls up into thine hands, as into the hands of a faithful Creator. But ſeeing that whilſt we are here below, we have a continual need of ſupply of all thoſe outward things for ſupportance of theſe Houſes of Clay, we humbly beſeech thee give us ſuch a portion of them, as thou knoweſt may make moſt for the glory of thy Name, and the good of our ſelves and others: Grant that we may ſeek firſt thy Kingdom, and the Righteouſueſs thereof, and then let all thoſe outward things be added unto us in ſuch a meaſure, as thou in thy Divine Wiſdom ſeeſt beſt for us; and in every condition that it ſhall pleaſe thee to place us; give us Grace to be content.

Take

Take away from us, O Lord, both the Evil of Sin, and the Evil of Puniſhment: O keep thy Servants from preſumptuous Sins: deliver us from thine Anger, from the withdrawing of thy Grace, and from Everlaſting Damnation: and as for all Temporal Afflictions, not as we will, O Lord, but thy holy and bleſſed will be done in all things; only whatſoever thou ſhalt pleaſe to inflict upon us, give us patience and contentment under it, and then chaſten us here, O Lord, as thou pleaſeſt, that we be not condemned with the World.

With us we humbly beſeech thee to be mindful of all thine the World over, give thy Enlightning Grace to all that are in darkneſs: Thy Converting Grace to all that are in Sin.

O be favourable and gracious unto *Zion:* Build thou the Walls of *Jeruſalem*; look upon the Tribe of thine own Inheritance, and the place where thou haſt dwelt.

Let thy Mercies and Bleſſings reſt upon all people of this Nation from the higheſt to the loweſt; more eſpecially bleſs with thy choiceſt bleſſings our Gracious King *Charles*: The *Queen*, and all the Royal Family. Bleſs all our Mi-

Miniſters and Magiſtrates: Grant that they may be Men fearing God, and hating Covetouſneſs. Charge thy Providence with all our Friends and Relations: Let thoſe that are near and dear unto us, be near and dear unto thee; let their Souls be bound up in the bundle of Life, give them all things neceſſary for their Souls and Bodies; guide them here by thy Counſel, and afterwards receive them to thy ſelf in Glory. Extend thy Compaſſions towards all that are in any Want, Trouble, Sorrow, Sickneſs, or other Adverſity, either of Soul or Body; O viſit and relieve them according to thine own Mercies. Reward thoſe that have done us any good, and pardon thoſe that have done or wiſh'd us any Evil.

And now, O Lord, we deſire to mingle praiſes with our Prayers, and to bleſs and magnifie thy glorious Name for all thy Mercies and Favours from time to time vouchſafed unto us; but more eſpecially for the Fountain of all our Mercies Jeſus Chriſt, for the means of Grace, and the hopes of Glory; for all thoſe Temporal Mercies, which thou haſt given us richly to enjoy: For the Mercies of the day paſt to our Souls

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and Bodies, to our ſelves and others: Bleſſed be the Lord God, which daily loadeth us with his benefits, even the God of our Salvation, and bleſſed be the Name of his Majeſty for ever and ever.

Finally we recommend unto thee (our good God) our Souls and our Bodies, all that we have, and all that are near and dear unto unto us; moſt humbly beſeeching thee to receive us this Night into thine Almighty protection, and whenſoever it ſhall pleaſe thee that our Souls depart our Bodies; receive them, O Lord receive them into the Arms of thine Everlaſting Mercy; in whoſe preſence is fulneſs of joy, and at whoſe right hand are pleaſures for evermore: Grant us quiet and comfortable Refreſhment by ſleep, and awaken us again the next Morning with hearts full of the ſenſe, and with mouths full of the acknowledgments of thy Mercies, that we may all of us return with more cheerfulneſs to ſerve thee in the reſpective places of our calling.

Hear us, O moſt merciful Father, and graciouſly anſwer us in theſe our Requeſts, and not only in theſe, but in whatever elſe thou knoweſt more needful

ful and requiſite for us: Accept we humbly pray thee both of our perſons and our Prayers at this time, pardon the many frailties and imperfections of our holy things, and deal with us not according to their weakneſs, or our demerits; but according to the Richneſs of thy Mercy in and through Jeſus Chriſt; for whom we bleſs thee, and in whoſe Name and Words we farther pray, Our Father which art in Heaven, *&c.* Thy Grace, O Lord Jeſus Chriſt, thy Love, O heavenly Father, thy ſweet and comfortable Fellowſhip, O holy and bleſſed Spirit of Grace, be with us, remain with us; guide, defend, and comfort us this Night, and for evermore. *Amen.*

A Prayer for Sunday Morning in the Family; which with very little variation, may be uſed by any ſingle perſon in his Cloſet.

Hear our Prayer, O Lord, give Ear to our Supplications: In thy faithfulneſs anſwer us, and in thy righteouſneſs.

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O Thou high and lofty One, that inhabiteſt Eternity: Thy Name is great, wonderful, and holy, and thou dwelleſt in the high and holy place, with them alſo that are of a contrite and humble Spirit; how ſhall we then ſinful Duſt and Aſhes, who dwell in Houſes of Clay, and are very far from that Humility and Contrition, which ſhould render us fit for thy Co-habitation, dare to appear before thee, or approach the place where thine honour dwelleth? But though thou art high, yet haſt thou reſpect unto the lowly, and art pleas'd to humble thy ſelf to behold the things that are done by us poor wretched Mortals here on Earth: Thou art pleaſed not only to permit, but to invite and command us miſerable and needy Creatures, to make known our Requeſts unto thee; and it is our intereſt, as well as our duty ſo to do: In obedience therefore unto thy Commands, in a ſenſe of our Duty, and in a ſenſe of our own Neceſſities (which can no where elſe be ſupplied but from the riches of thy Bounty) we are now emboldened at this time to preſent our Petitions unto thee: And becauſe thou haſt ſaid, that if we confeſs our ſins, thou

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wilt be faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; relying on thy Mercies, and gracious Promises, we desire in the first place, most humbly to confess before thee that we were not only conceived in Sin, and brought forth in Iniquity; but (as if that had been but a small matter) we have proceeded on to the commission of many actual Transgressions; To Sins of omission, we have daily added sins of commission: To sins of weakness and surprize, sins of wilfulness and obstinacy: To sins of ignorance, sins of presumption: Yea, O Lord, if we reflect upon the actions of our lives past, and seriously consider how we have behaved our selves even from the first use of our Reason, to this very moment, we can scarcely find that sin which we have not committed; that Commandment of thine which we have not often broken; although to the keeping of it thou hast annexed a great reward. Thou hast not been wanting unto us in any thing that might invite or incourage us to promote the welfare of our precious and immortal Souls: Thou hast given us the knowledg of our duty, and instructed us in it, and followed it with the in-

ward work of thy Grace, whereby we might be enabled to perform it, and to conquer our ſinful Luſts and Deſires: But, O Lord, we ſtill retain a darkneſs in our Underſtandings, an unrulineſs in our Affections, and a crookedneſs in our Wills, bending down towards the carnal part, and great proneneſs to gratifie it: Thou haſt deterred us alſo by thy menaces and denunciation of Judgments, ſaying, Thou wilt by no means clear the guilty: *Tribulation and Anguiſh, Indignation and Wrath upon every Soul that ſinneth; and yet neither have thy Mercies allured us, nor thy Threats affrighted us, from following the dictates of our own ſinful Inclinations; but we have gone on in a continual Rebellion againſt thee, as if we meant ſpeedily to fill up the meaſure of our Iniquity, and to haſten our own deſtruction. And now, O Lord, what can we ſay for our ſelves? But that we have deſerved the ſevereſt of thy wrath and diſpleaſure, and that it is purely of the Lords Mercy that we are not conſumed. And now Lord what is our hope? Truly our hope is even in thee. Thou haſt revealed thy ſelf to be a God gracious and merciful, ſlow to Anger, and of great kindneſs, repenting*

penting thee of the evil. We Appeal therefore from the Bar of thy Juſtice to the Throne of thy Mercy, humbly beſeeching thee not to deal with us after our ſins, nor to reward us according to our Iniquities, but for thy Names ſake, for thy Mercies ſake, yea for thy dear Son Jeſus Chriſt his ſake (in whom thou haſt ſaid thou art well plsaſed) blot out the multitude of our Tranſgreſſions, pardon all our ſins, and receive us graciouſly yet once more into thy favour. And as we deſire thee to free us from the guilt and puniſhment of our ſins, ſo we pray thee alſo to free us from the power of them too: So aſſiſt us continually with thy grace, that we may be able to repel all the Temptations of the World, the Fleſh, and the Devil. Teach us to deny all Ungodlineſs, and every worldly Luſt, and to live more Soberly, Righteouſly, and Godly in this preſent World, that ſo having our Fruits unto holineſs here, we may have our ends Everlaſting Life. And grant, O Lord, we may not only ceaſe to do evil, but we may alſo learn to do well, that we may have reſpect unto all thy Commandments, and ſerve thee by a ſincere, uniform, impartial Obedience, all the days of our lives;

giving all diligence to add unto our Faith Vertue, to Vertue Temperance, to Temperance Chaſtity, to Chaſtity Humility, to Humility Meekneſs, to Meekneſs Brotherly kindneſs, Charity, Preſeverance, and every Chriſtian Grace. That we may at length arrive to the meaſure of the ſtature of the fulneſs of Chriſt; to be ſuch as thou wouldeſt have us to be, holy in all manner of converſation, even as thou our God art Holy.

Prepare us for all Conditions that thou ſhalt ſee fit to call us unto here in this life, and give us hearts truly thankful, ſubmiſſive, and contented in all thy diſpoſals. Give us a ſanctified uſe of all thy Creatures, and ſuch a portion of thoſe Temporals as may beſt ſecure our eternal concerns. Mind us of Death and Judgment; That we dwell in Houſes of Clay whoſe Foundation is in the duſt; that when a few days are paſt we ſhall go the way whence we ſhall not return; *and that it will not be long before we ſhall ſtand at thy juſt Tribunal, and be called to give an account of all our Actions in the Fleſh, whether they be good or evil: Give us Grace therefore all the days of our appointed time to wait until*

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our change ſhall come: That we may be continually trimming our Lamps, and waiting for the coming of the Bridegroom, that at whatſoever hour he calls for us, we may be ready to enter in, and be admitted to ſit down at the Eternal Supper of the Lamb.

Neither deſire we a bleſſing for our ſelves alone, but for the whole race of Mankind. Let the knowledg of the Lord cover the Earth, as the Waters cover the Sea. Let the people praiſe thee, O God, yea let all the people praiſe thee. More eſpecially bleſs, we beſeech thee, the Congregation of Chriſts Church, however diſperſed over the face of the whole Earth. Have a particular regard to that Church and Nation in which we live. Bleſs the principal Member of it, our gracious Soveraign Lord the King, the Queen, and all the Royal Family. Bleſs all that wait at thine Altar, by what Names or Titles dignified or diſtinguiſhed. Grant that they may ſpeak as the Oracles, and live as the Meſſengers of God. Bleſs all to whom thou haſt committed the Sword of Juſtice; let them not bear it in vain, but ſo uſe it, as to be a terror to evil doers, and a praiſe to them that do well. Bleſs

all the Commonalty of this Land, every one of us in our ſeveral places and relations, and grant that we may all live in the true Faith and Fear of thee our God; in humble obedience to the King, *and in brotherly Love and Charity one towards another. Bind up the broken hearted: Give liberty to the Captives, and the opening of the Priſon to them that are bound. Comfort all that mourn in* Zion; *give unto them Beauty for Aſhes, the Oyl of Joy for Mourning, and the Garment of praiſe for the Spirit of Heavineſs.*

And as we pray unto thee, ſo we deſire likewiſe to laud and praiſe thee for all thy Mercies Spiritual and Temporal towards us; for thy protection of us this Night, for all the Mercies of the Week paſt, to our Souls and Bodies: More eſpecially we beſeech thee accept our praiſes for the great Mercies of this day, for all the wonderful works of thy Creation, and for the providential care and proviſion made for every one of them: That thou haſt appointed us certain ſeaſons and opportunities to Worſhip and Adore thee, even for our own good. But above all we acknowledg thy ineſtimable benefits beſtowed upon us

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in Jesus Christ. We praise thee for his immaculate Conception and Incarnation, his holy Life, and bitter Death; for his glorious Resurrection upon this day, for the Mission of his blessed Spirit, and continual Intercession for us at thy right hand; for all the means of Grace, and the hopes of Glory. We praise thee for the glorious Company of the Apostles; for the goodly Fellowship of the Prophets; for the Noble Army of Martyrs, and for all other thy Saints and Servants departed this life in thy Faith and Fear; beseeching thee to give us grace so to follow their good Examples, that we together with them, may be partakers of a glorious Resurrection unto life everlasting.

And now, O Lord, seeing this is thy day, a day which thou hast sanctified and set apart for thy Service, be pleased to give us Grace wholly to devote it unto thy glory. Make us more watchful over all our thoughts, words, and actions, than on other days; and so assist us with thy holy Spirit, that we may perform all those Duties thou requirest of us, in such manner as they may be well pleasing and acceptable in thy sight. Fit and prepare us for thy

House of Prayer, and for the discharge of those great and weighty Duties, which thou there expectest from us; purifie our hearts from all sin, and inflame them with a Spiritual Zeal and Affection, that we may enter into thy Gates with Thanksgiving, and into thy Courts with Praise. Give us Grace to come before thee with reverence and godly fear: Make us fervent in our Devotions, answerable to our needs and necessities: Give us hearing Ears, understanding Hearts, retentive Memories, particular Application of it to our selves, and holy Resolutions of practising it in our Lives and Conversations, that we may return satisfied with the fulness of thy House, and praise thee more and more. Open thou the Mouths of thy Ministers every where this day: O be present with the Assemblies of thy Saints. Speak unto thy Servants (the Ministers) that they may speak unto thy people, and deliver unto every one such Doctrine as may be suitable and seasonable to the several Conditions of their Auditors: That the most obdure sinner may be convinced and converted; the most weak in faith may be strengthned; the most dejected in spirit may be comforted:

forted: And grant that all who ſpeak, and all that hear this day, may add ſome Glory unto thy Name, and receive ſome benefit and comfort to their own precious and immortal Souls. Finally, thou, O Lord, who knoweſt the ſeveral wants and neceſſities of all thy Servants; O that thou wouldeſt be graciouſly pleaſed to put a word into the mouth of thy Miniſter, which ſhall diſpenſe thy holy Oracles unto us this day, which may particularly reſpect our Condition; whether it be for Comfort or Terror, Reprehenſion, or Exhortation; Give us grace to apply it to our ſelves, and to reduce it into practice, that thy word may be unto us the ſavour of life unto life, and not unto any Soul of us, the ſavour of death unto death. Theſe Mercies, O moſt merciful Father, for our ſelves, or any of thine, and whatever elſe thou knoweſt fitting for us (together with the acceptance of our praiſes) we humbly beg at thy hands, though not for any worthineſs that is in our ſelves (for we utterly diſclaim all) but for the Merits of him who alone is worthy, Jeſus Chriſt the Righteous; in whoſe endearing Name, and holy Words, we continue to pray unto thee, ſaying, Our Father, *&c.*
Thy Grace, O Lord Jeſus Chriſt, *&c. A*

A Prayer for Sunday Evening in the Family.

Open thou our Lips, O Lord, and our Mouths ſhall ſhew forth thy praiſe.

O Moſt bleſſed and glorious Lord God, Father of Mercies, and of our Lord Jeſus Chriſt. Thou filleſt Heaven with thy Glory, and the Earth with thy Goodneſs: All thy works praiſe thee, O Lord, and thy Saints give thanks unto thee: Thy Name only is excellent, and thy praiſe above Heaven and Earth; but becauſe thou art good, and delighteſt in doing good, thou art pleaſed to permit us thy poor unworthy Creatures here on Earth, to offer up our Prayers and our Praiſes unto thee, who dwelleſt in the higheſt Heavens, that thou may'ſt reward them with thy favour and loving kindneſs: And that we might never be wanting to our ſelves, thou art daily pleaſed to give us new and freſh occaſions of Praiſing and Magnifying thy Holy Name Even this very day we have had large

large Experiences of thy Goodneſs, which call for our higheſt Thankſgivings: The temporal Mercies we have received in thy protection of us from thoſe many dangers to which we were expoſed by reaſon of our ſins, and the plentiful refreſhment we have had in the uſe of thy good Creatures, deſerve our due acknowledgments; but that thou haſt given us (Duſt and Aſhes) an opportunity and leave to come into thy more immediate preſence, to wait upon thee in thy Houſe, to ſpeak unto thee (the glorious Majeſty of Heaven, before whom Angels cover their Faces) and to hear thee ſpeaking unto us, inſtructing us in our Duties, and offering unto us terms of Reconciliation, moſt juſtly challenge our devouteſt Affections, and moſt exalted Praiſes. Thou haſt given thine only Son to be a Sacrifice for us, by whom we have Redemption through his Blood; thou haſt given him Victory over Hell and the Grave, by his Reſurrection from the dead, and he is now ſat down at the right hand of the Majeſty on high, making continual Interceſſion for us.

Thou haſt given us the conſtant Solicitations of thy bleſſed Spirit of Truth, the

the Seal of our Adoption, and the earneſt of the Inheritance of the Saints; together with a ſucceſſion of Paſtors and Teachers, to be the Diſpenſers of thy Word and Will, and the Guides of our Souls: And thou haſt prepared ſuch things for thoſe that fear thee, as Eye hath not ſeen, nor Ear heard, nor ever entred into the heart of Man to conceive. Lord, what is Man that thou art mindful of him? Or the Son of Man, that thou haſt done ſuch great things for him? Praiſe the Lord, O our Souls, and all that is within us praiſe his holy Name. Praiſe the Lord, O our Souls, and forget not all his benefits.

O that all this Goodneſs of thine might ingage us by way of juſt return to thy free and undeſerved Mercies, more heartily to love thee, more devoutly to worſhip thee, and more diligently to live after thy Commandments.

Give us a due ſavour and reliſh of thoſe Divine Truths we have learned this day: Grant that we may not be only hearers, but doers of thy Word; leſt we deceive our own Souls. Cheriſh thoſe holy Thoughts, Affections, and Reſolutions which thy good Spirit hath raiſed in us: O Let not them paſs out of our

our minds with the day, but leave Impreſſions upon our hearts the whole Week following, and all our days; that as we have received how we ought to walk and to pleaſe thee, our God, ſo we may abound more and more.

Bleſs all the faithful Diſpenſers of thy Word and Sacraments, however dignified, or diſtinguiſhed: More eſpecially bleſs him, O Lord, who hath this day bleſſed us in thy Name, Pour down a double portion of thy holy Spirit into his heart, make him an eminent Inſtrument for thy Glory: Let him turn many from their wicked ways unto thee, the living God, and hereafter let his Soul ſhine as a Star in the Firmament of thy Kingdom.

Continue unto us, O Lord, ſuch holy opportunities and ſeaſons of Grace, as thou now affordeſt us; and ſend them where they are not. Let not, O let not the loud cry of our national Sins provoke thee to remove thy Candleſtick from us, or to quench the Light of our *Iſrael*; but bleſſed God, whatever temporal Judgments thou art pleaſed to bring upon us; whatever Mercies thou art pleaſed to deny us; yet for thy Names ſake, and for thy Truth and Righteouſneſs

onſneſs ſake, be pleaſed ſtill to continue unto us the free liberty of thy Houſe, of thy Word, Sacraments, and Ordinances, in their primitive purity, and regularity, until time ſhall be no more.

Pardon, we pray thee, good God, whatever thou haſt ſeen amiſs in us the day paſt, even the many frailties and imperfections of our holieſt Duties, and Performances: Look not upon the weakneſs of our Fleſh, but upon the ſincerity of our Hearts and Deſires. Pity all our Infirmities; and let thoſe Sacrifices which we have this day offered unto thy Divine Majeſty, be accepted in and for that Sacrifice which thy Son Chriſt Jeſus hath offered up upon the Croſs for us. Finally, O Lord, we commend into thine hands, this Night, our Selves, Souls, and Bodies, and all our Friends every where, to be protected by thy providence, refreſhed with moderate reſt, and raiſed again the next Morning by thy power; to ſerve thee with more cheerfulneſs, and to praiſe thee for thy renewed Mercies: And all we beg for the alone ſake and love of thy Son, who is the Son of thy love, Jeſus Chriſt our Lord: In whoſe holy Name we are bold to beg

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the acceptance of our Petitions and Thanksgivings, and to continue to supplicate thy Divine Majesty: Saying as he hath taught us,

Our Father which art in Heaven, &c.
Thy Grace, O Lord Jesus Christ, &c.

A Prayer preparatory for Death, to be often used in the time of Health.

O Immortal and Everliving Lord God, thy years endure throughout all Generations; from everlasting to everlasting thou art God. I thy frail Creature, created at first (by thy power) to a state of Immortality with thy self, which by *Adams* Transgression (the representative of all mankind) I have long since forfeited my right to, and am become liable to Death. I acknowledg thy mercy towards me in my Creation, and thy justice and faithfulness in the execution of thy Threatnings, upon breach of the first Covenant. The Lord is righteous in all his ways, and holy in all his works. Behold thou hast now made my days as it were a span length, and mine age is even as nothing in respect

ſpect of thee, and I am altogether vanity. The ſentence of Death hath paſſed upon all; for that all have ſinned: And I who have had ſo great a ſhare in ſinning, cannot but expect to receive the due Wages of it, *Death.* Only I beſeech thee, bleſſed God. to make me wiſe now in the time of my Health and Srength, to underſtand this, and to conſider my latter end. Grant, O Lord, that by departing from every known ſin: by keeping Innocency, and always taking heed to the thing that is right, I may be in an habitual preparation for Death, and find peace at the laſt. Wean my heart daily more and more from the love of the World, and worldly things, and place my affections upon their right and more deſerving Objects, Heaven, and Heavenly things; that my heart may be where my Treaſure is; and that whenever I ſhall be called to part with them, I may leave all without any murmuring or reluctancy; and be willing and content to die. Let every pain and ſickneſs mind me of my laſt: And that Death may not be a ſurprize unto me, furniſh my Soul with all thoſe Graces before-hand, which I ſhall have greateſt occaſions to make uſe of in my laſt Conflict. Give me Repentance

ance unto life, not to be repented of. A Stedfaſt Faith, that worketh by Love towards thee my God, and Charity to all the World: A Firm Hope, ſuch as maketh not aſhamed, but may become an Anchor of my Soul, entring even within the Vail: True Chriſtian Courage and Patience, and a reſolvedneſs of a cheerful ſubmiſſion to thy Fatherly Correction: And Grant that in all things I may ſo put my Soul, and Houſe in order, that when I come to die, I may have nothing elſe to do but to die.

Let not my Death be unexpected, untimely, or violent, if it be thy holy will: And when it ſhall pleaſe thee to caſt me on my laſt Bed, give me Grace to ſearch my Heart; to renew my Repentance and Intereſt in Jeſus; and to compoſe my Soul for God. Give me the opportunity and refreſhment of thy holy Sacrament (the Seal of the Divine Love) the benefit of Abſolution: Some irradiations of thy Love and Favour, in the aſſurances of pardon and peace, together with a patient and comfortable expectation of the performance of all thy promiſes. Let not the Devil take advantage of my weakneſs, nor

any of his Suggeſtions prevail upon me. Let not his Accuſations or my Sins diſtract me in my laſt hour; but do thou interpoſe thy ſeaſonable Relief: O forſake me not when my ſtrength faileth me, but in the midſt of the ſorrows and temptations that I have upon my Bed, let thy Comforts refreſh my Soul. O ſuffer me not for any pains of death to fall from thee: And in my laſt Agonies, when my Soul ſhall quit the ruinous habitation of my Body, let thy holy Angels convey it into the Regions of a glorious Eternity; where there ſhall be no more death, nor ſorrow, nor crying, nor pain. Grant this, O merciful Father, for the ſake of him, who by death hath overcome death, even Jeſus Chriſt, my High Prieſt, and bleſſed Redeemer. *Amen.*

A Prayer for Sincerity, out of the Whole Duty of Man.

O Holy Lord, who requireſt Truth in the inward parts, I humbly beſeech thee to purge me from all Hypocriſie

criſie and unſincerity. The heart, O Lord, is deceitful above all things, and my heart (I fear) is deceitful above all hearts; O thou who ſearcheſt the Heart and Reins, try me, and ſeek the ground of my heart, and ſuffer not any accurſed thing to lurk within me, but purifie me even with Fire, ſo thou conſume my droſs. O Lord, I cannot deceive thee, but I may moſt eaſily deceive my ſelf; I beſeech thee let me not reſt in any ſuch deceit, but bring me to a ſight and hatred of my moſt hidden Corruptions, that I may not cheriſh any darling Luſt, but make an utter deſtruction of every *Amalekite*. O ſuffer me not to ſpeak peace to my ſelf, when there is no peace, but grant I may judge of my ſelf as thou judgeſt of me, that I may never be at peace with my ſelf, till I am at perfect peace with thee, and by purity of heart be qualified to ſee thee in thy Kingdom, through Jeſus Chriſt. *Amen.*

For Contrition, out of the ſame Author.

O Holy Lord, Who art a merciful Embracer of true Penitents, but yet a conſuming Fire towards obſtinate ſinners,

ners, how ſhall I approach thee, who have ſo many provoking ſins to inflame thy Wrath, and ſo little ſincere Repentance to incline thy Mercy! O be thou pleaſed to ſoften and melt this hard obdurate heart of mine, that I may heartily bewail the Iniquities of my life: Strike this Rock, O Lord, that the Waters may flow out, even Floods of Tears to waſh my polluted Conſcience; my drowzy Soul hath too long ſlept ſecurely in ſin, Lord awake it, though it be with Thunder, and let me rather feel thy Terrors then not feel my ſin. Thou ſenteſt thy bleſſed Son to heal the broken hearted, but Lord what will that avail me if my heart be whole. O break it, that it may be capable of his healing Virtue; and grant I beſeech thee, that having once taſted the bitterneſs of ſin, I may fly from it, as from the Face of a Serpent, and bring forth Fruits of Repentance in amendment of Life, to the praiſe and glory of thy Grace, in Jeſus Chriſt our bleſſed Redeemer. *Amen.*

Thoſe whoſe Devotions are apt to be aſſiſted by variety, or are deſirous of Forms for other Graces, or more particular

cular occaſions, may find a plentiful ſupply in the Books of the aforementioned Pious Author; in Dr. *Taylor's* holy Living and Dying: but more eſpecially in the Book of Devotions compoſed by the Reverend and Learned Dr. *Patrick.*

A Prayer to be uſed by any Pious Chriſtian in theſe difficult times.

O Moſt juſt and holy Lord God, thou art Righteous in all thy ways, and holy in all thy Works; I muſt needs confeſs that when I ſeriouſly conſider the multitude and hainouſneſs of my own Sins, and thoſe of the whole Nation, which cry loudly to Heaven for Vengeance, that it is even a miracle of Mercies that we have not long ſince felt the ſeverities of thy Wrath in ſome direful Judgments; but thou, O Lord, haſt been exceedingly gracious, and with much patience and long ſuffering haſt waited for our Repentance and Amendment of Life; but yet we have abuſed this Mercy

f thine beyond all the former, and have not returned unto thee. And now, O Lord, ſeeing we would not be allured by thy Mercies, thou art pleas'd to threaten us with the approach of thy Judgments, which if thou wilt not avert, O fit and prepare me for the cheerful Entertainment of whatſoever thy Wiſdom ſhall think fit to inflict upon me, whether in Mind, Body, or Eſtate; and to that end furniſh my Soul with thoſe Gifts and Graces which are accommodate to the Condition of Suffering: Give me Spiritual Wiſdom, Diſcretion to manage my Affairs aright in theſe difficult times, give me true Patience, Meekneſs, and an inlarged Charity towards all, yea even thoſe whom thou ſhalt permit to be the inſtruments of my ſuffering, no way murmuring or repining, but inſtead thereof, following that admirable Example of my Bleſſed Saviour, loving and praying for my greateſt Perſecutors. Fortifie my Soul with Chriſtian Courage and Conſtancy, that I may with cheerfulneſs and inward joy run the race that is ſet before me, and O let me receive ſuch inviſible Aids and Succors from thee, as may enable me thankfully to reſign my

ſelf

ſelf to thy diſpoſals, and to reſiſt even unto Blood: And becauſe of my ſelf I am a very frail Creature, ſubject to many Infirmities, having a heart apt to be divided betwixt the love of God and the World, betwixt fear of puniſhment, and truſting in thee; do thou, O bleſſed *Mediator* pray for me, that my Faith fail not, but that tho it be tryed with Fire, it may be found unto Praiſe, and Glory, and Honour, at thy appearing: In the mean time take from me all anxious, troubleſome, and ſolicitous thoughts, and make me to commit my ſelf wholly unto the Lord, and to truſt in him; and ſo in every thing by fervent and humble Prayers with Thankſgiving make my Requeſts known unto thee, my God: and having done this, let me cheerfully acquieſce in thy diſpoſals, meditate of thy Promiſes, of thy Faithfulneſs in performing them, and joyn theſe with my conſtant Experiences of thy goodneſs; and ſo reſt confidently aſſured that all things, even the moſt bitter Afflictions that can befall me, ſhall work together for my good, either to make me more holy in life, or elſe more happy in death. Grant this, O merciful Father, for thy dear Sons ſake, Jeſus Chriſt. *Amen.*

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The Close.

I Have now (by Gods Assistance) gone through my proposed method, and I cannot but think it high time to draw to a Close, especially being conscious of the numerous Defects and Imperfections which the Reader hath met withal in his Journey hither. Many things (I confess) I have passed over *siccopede*, slightly and cursorily, designing only a *Specimen* or Essay, leaving it for more pious and worthy persons to make a compleat discovery of the whole Merchandize.

By way of Surplusage I have added those last Forms of Prayer, yet I would not be understood to be so supercilious as to think my own private Inventions better than those publick ones of the Church, or that the one ought to justle out the other, or that any should be obliged to these Forms here prescribed (who probably can much better adapt their Conceptions and Expressions to their own particular Conditions) they being

eing only deſigned to be a Direction r Method for thoſe who are defective n it; and therefore I ſhall hope to e-cape the Cenſure of my holy Mother, he Church, and all pious perſons.

If it be Objected by any that the ourſe of Piety by me here preſcribed, s too ſevere, and the burden I would mpoſe is too inſupportable, I muſt an-ſwer that if he be a perſon of leiſure, and diſpoſed to live a Godly Life; he will be willing to preſs on farther towards per-fection, and diligently apply himſelf to every (even the moſt difficult) work of Piety, and walk in all the ways of well-doing, that may conduct him to it. Uſe and Cuſtom will make that Task ea-ſie and pleaſant, which at firſt ſeem'd difficult, if not poſſible. *Elige vitam optimam* (ſaid *Seneca*) *conſuetudo faciet jucundiſſimam.*

The Sands of *Arabia*, which to Stran-gers and Forreigners are troubleſome to paſs, to the Inhabitants are eaſie, be-cauſe accuſtomed to them. And I dare preſume may I ſo far prevail with any pious Soul as to put it in practice for ſome time, he will then confeſs it to be not only tolerable, but facil and de-lightſome. And yet I would not have a-

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ny well diſpoſed humble Souls to think ill of their conditions, although they proceed not to ſo a ſevere a Courſe of Piety as is here deſcribed; for I know this cannot be a Rule for all; nay 'tis not proper for all to follow. Some have not leiſure and opportunities, and here it is not expected; others are Novices in the School of Grace, and thoſe I would not counſel to lay too heavy burdens on their Shoulders before they are of Strength able to bear them. Milk is fitteſt for Babes, and ſtrong Meat for thoſe of adult years. Let not therefore ſuch be diſcouraged, or follow after ſorrowing, becauſe they have not arrived to that heighth as others, but comfort themſelves with this, *viz.* That God exacts not a perfect, but ſincere Obedience; and that where Perfection is wanting in the act, that it be made up in the deſires and endeavours; and this God will pleaſe to accept.

We all pretend to be Chriſtians, and we Name the Name of Chriſt, O let us depart from Iniquity, and let our practice be ſomeway (at leaſt anſwerable) to what we profeſs. I have read of *Alexander*, that hearing of a Captain in his Army called by his own Name, that proved

proved himself to be a very Coward, he sent to him either to quit his Name, or to fight better. If we indeed own a *God*, and pretend to fight under his Banner, let us live God-like, and behave our selves as his faithful Souldiers and Servants. Though a speculative Atheist be indeed a great wonder, yet the practical one is certainly the biggest prodigy of the two; and I would much rather choose to be found at the last a *Seneca*, *Antoninus*, *Scipio*, or *Aristides*, an honest Heathen, or a devout Idolater, than a prophane Christian.

I shall add no more but my Prayers that God will make us Christians in Deed as well as in Name, that we may not only believe and acknowledge the Existence of a God, but that we may also be subject to him, governed by him, and in all things be conformable to his Will; which God grant for his Son Jesus Christ his sake. *Amen.*

F I N I S.

Τῷ Θεῷ μόνῳ δόξα.